12393

DEATHS DELIVERANCE,

AND

ELIAHS *FIERY CHARET*,

OR

The holy mans Tryumph after Death.

Delivered in two Sermons preached at PLYMOVTH, the one the 16. the other the 19. *of Auguſt : the former at the funerall of* THOMAS SHERVVILL, an Eminent and pious *Magiſtrate of that place.* 1631.

By ALEXANDER GROSSE, Paſtor of *Plympton S. Mary.*

PSAL. 37. 37.

Marke the perfect man, and behold the upright, for the end of that man is peace.

LONDON 4
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TO THE RIGHT WORSHIPFVL

IOHN WADDON Maior of *Plymouth*, and the residue of that famous Corporation,

the blessed increase of all Grace on earth, and the fulnes of all Glory in heauen:

Right Worshipfull, and much respected,

IT is an Axiome among the *Logicians*: *Quicquid recipitur, recipitur ad modum recipientis*: and suitably, wee are taught by dayly experience, that the welfare, and issue of our actions is much dependāt vpon other mens interpretations: sometimes groundles surmises, causeles jealousies of mens intentions, ends, and purposes, doe put an evill construction vpon a very good and holy vndertaking, and turne the sweetest flower into a loathsome, and vnsavory weed: thus *Davids*, servants sent by him in kindnes, to visit, and comfort *Hanun* after the death of his father, were vpon a groundles jealousie entertained as spies, and not as 2 Sam. 10. 3. 4. 5

 friends,

friends, sent away not with thankes, but with disgrace; having their garments cut off to the buttockes, and their beards shaved off to the halfe. Somtimes the low estate and condition of the Agent, doth much obscure and darken the glory of the worke; thus *Salomon* tels us, [b] *there was a little City, and few men in it, and there came a great King against it, and besieged it, and built great Bulwarkes against it; now there was found in it a poore wise man, and hee by his wisedome delivered the City, yet no man remembred that same poore man*: the jewell is despised becaus the Casket is not rich and gilded; and thence it was that they looked on our Saviour, as on a [c] dry tree, as on one that had no beauty for which they should desire him; called into [d] question his learning, tooke offence at him, becaus as man, hee had (as they conceived) a poore originall; sometimes a prejudicate conceit, a fore-stalled opinion; this maketh men with [e] *Nathaniell* to question whether any good can come out of *Nazareth*. Sometimes want of complement, and humane varnishings, to set forth the worke; the cloth is not regarded, becaus the lace wanteth: Thus *Pauls* preaching seemed [f] fooliſh to the *Grecians*, becaus it wanted the inticing words of mans wisedome. Holy intentions, good and profitable undertakings, haue many clouds to darken them, many tongues of a vicious and different temper to glosse upon them: But for mine owne part (the integritie of mine intentions warranting to mine owne heart this enterprize) I am resolved with S. *Paul*, to take it a small thing to bee judged of [g] mans judgement.

[b] Eccle. 9, 15.

[c] Esay 53. 2.

[d] Mat. 13. 54. 55. 56. 57.

[e] Ioh. 1. 46.

[f] 1 Cor. 1.

[g] 1 Cor. 4. 3.

If

If I may doe any good, giue any light, minister any comfort, though but to one poore soule, by my weake and despised endevours, I feare not, I regard not a thousand censures. It is not the importunitie of others, the commemoration of past kindnesses, expectation of, or invitation unto future favours, but the loue I beare to the parties deceased, my desire to haue their memoriall preserved, continued: the refreshing of your memories with the blessing yee enjoyed by their life, and the losse yee sustaine by their death; the quickning of you to a holy conversation, the preparing of you for your owne dissolution, are the moving causes of the publication of these two Sermons.

It is not earthly honour, worldly fulnesse, fleshly pleasures, vanishing greatnesse, transitory abundance, that is the richest jewell, the brightest Sun, the sweetest musicke, the most honourable Crown; all these are sand sinking, exhalations vanishing, thornes pricking, Eagles flying away, [h] *things which are not*. These are often given for a snare, as *Sauls* [i] daughter to *David*; These like [k] *Dalilah* betray us, after they haue sung sweetly to us, cut off our lockes, spoyle us of what should make us happie, and involue us in an irrecoverable miserie: like [l] *Iael* after they haue fed us, cloathed us, and in our imagination secured us, driue the naile of destruction into our temples: like *Absaloms* feast for [m] *Amnon*, they doe but prepare us for destruction. To a soule savingly enlightned, unfainedly humbled, truely sanctified, throughly affected with the taste of *Gods* goodnesse, blessedly enriched with

[h] Prov. 23. 5.
[i] 1 Sam. 18. 21
[k] Iudg. 16. 19
[l] Iudg. 4. 20. 21.
[m] 2 Sam. 13. 28.

ſpirituall and heavenly graces, beautified and adorned with the precious pearle ſurpaſſing all earthly merchandiſe: what theſe things are let *Gregorie* ſpeake; *quid divitiæ pereuntes, & tranſitoriæ facultates, niſi ſtercora, æterna diligentibus?* what are periſhing riches, and tranſitorie abilities, but dung to them that loue eternities? And thus *Paul* accounted all to bee but [a] *dung and droſſe in compariſon of the knowledge of Chriſt Ieſus*. It is not greatneſſe, but goodneſſe; not worldly riches, but heavenly graces; not the higheſt top of earthly felicities, but true holineſſe, is the way leading to the Crown, and joy of never-failing continuance. Though (as one ſaith) the purſuite of purity is deemed the height of folly; yet you ſhall finde this infallibly, conſtantly, unchangeably true, That true godlineſſe, the religious exerciſe of holy duties, heavenly walking with *God*, is a pillar of the greateſt ſtrength to ſupport, a ſtarre of the brighteſt light to direct, a jewell of the richeſt price to enrich, a flower of the moſt orient and ſhining beauty to adorne, and a ſhield of the moſt tryed mettall to defend any Kingdome, towne, familie, people or particular perſon.

Greg. in 1. *Reg.* cap. 20.

[a] Phil. 3. 8.

Many be the inſtruments and meanes which *God* of his goodneſſe hath ordained, prepared, ſanctified, for the begetting, breeding, nouriſhing, eſtabliſhing and perfecting of this godlineſſe, this religion in the hearts of his people: among the many, theſe two, the Miniſterie of the Goſpell, meditation upon our uncertaine yet ſpeedie diſſolution, are not the leaſt effectuall, prevalent, and powerfull,

full, to make us ſpeedie, carefull, and circumſpect runners in this race, and to forward us in this holy and bleſſed worke. Therefore as the [o] Eagles gather themſelues to the Carkaſſe, as the [p] waters flow to the Ocean, as the [q] lame men came to *Bethesda*, as the Queene of the South came from farre to heare the wiſedome of *Salomon*; ſo come yee, attend, waite upon, reverence, receiue, imbrace and loue the holy and faithfull Miniſterie of the Word. Here is the ſweeteſt muſicke that ever eare heard, the delicat'ſt Feaſt that ever palate taſted, the moſt comfortable tydings that ever meſſenger brought, the moſt glorious light that ever eye did ſee: here is a garden which hath a flower for every ſanctified noſtrill; an Artillerie-houſe wherein are weapons for every ſouldier fighting *Gods* battell; an *Apothecaries* ſhoppe that hath a healing medicine for every wounded ſoule; here is a Counſellor for every circumciſed eare, a guide for every traveller, a comforter for every ſorrowfull and dejected ſpirit. This is the inſtrumentall ſtaffe and ſtay of *Gods* children; the Crowne and glory of the *Lords* people. But as our *Saviour* tooke occaſion, from the qualitie of the perſons receiving the Goſpell, to ſay, [t] *the poore receiue the Goſpell, and bleſſed is hee that is not offended in mee*; So may I take occaſion from the condition of the perſons preaching, and from their manner of teaching to ſay, [u] mortall men, weake men, men of low eſtate and condition, men whoſe bodily preſence is weake, and ſpeech contemptible, preach the Goſpell, and that in a plaine

[o] Mat. 24. 24.
[p] Mica. 4. 1. 2
[q] Ioh. 5. 4 5.
[r] 1 Kings 10. 8. 9
[t] Mat. 11. 5. 6
[u] Eſay 11. 6. Pſal. 8. 2. 2 Cor. 10. 10

plaine manner without ostentation: and blessed is hee that is not offended, because this Treasure is brought in a wooden Vessell; because men preach not themselues but *Christ*, that so the excellency of the power may appeare to be of *God*, and not of men. It is with us indeed, as we are carnall, as it was with *Antiochus*, and his people in another case. History makes mention, how *Antiochus* prepared against the *Romans* an Army very great and huge, of men of many Nations, but white-livered Souldiers, not so strong with armour, as glistering with gold and silver: *Antiochus* himselfe was amazed at the sight of it, and thought it invincible; and so did the simple fooles of his Countrey: but the *Romanes* contemned it, and *Annibal* jested at it. So naturall men being to wage war against their spirituall adversaries, will [a] heape vp many teachers, and if their Sermons glister with the gold and silver, or rather with the gilded brasse, & copper of humane eloquẽce, supercilious speeches, curious and quaint conceipts, and devices, though there be little, or no spirituall power in it; yet they stand amazed at it, thinke that the battle is wonne, that the day and crowne is theirs: when it is too apparant that Satan, and sinne, like *Annibal* and his *Romans*, doe scorne; and are no more moved, no more affrighted with it, then with the admiration vsed by the [w] sonnes of *Sheva*, where Satan prevailed, and they ranne away wounded; for as Satan sayd to them: *Paul I know, and Iesus I know, but what are yee?* So in this case the evill spirit will, at least may say: them that preach Christ sincerely, faithfully, powerfully, I know, but what

Liui. lib. 37. Plutarch in Compar. Scipio. & Annib.

[a] 2 Tim. 4. 3.

[w] Acts 19. 15

what are the feeble sayings of Heathenish Phylosophers, or the rithmes and fictions of fond Poets, who sanctified these as a meanes to conquer sinne, and Satan? Two things haue I found, (which I propose to the view and censure of all the *Lords* people) the one by internall sence & feeling, the other by externall obseruation: the first is this, The more or lesse the Minister of *God* hath of the *spirit* in his preaching, so much the more or lesse powerfull is his Sermon, either for conviction, conversion, or consolation: The second is this, That holy, humble, and faithfull Pastors, though for humane Eloquence like *Cicero*, for their abilities in Phylosophy like *Aristotle*, for their versifying facultie like *Ovid*; yet in *Gods Sanctuarie* have they laid aside these weapons, and studied to preach *God* and *Christ Iesus*, not out of *Homer, Virgil, Cicero, Aristotle*, but out of the *sacred Scriptures*, with all [x] possible plainenesse, fit for mens capacities. And for mine owne part, I thinke *Gods* Ministers should use humane helpes, as *Abraham* did his [y] Asse and his Servant; they may goe with them to the foot of the Hill, and there stay, but not ascend into the *Sanctuarie*, where they preach *Christ Iesus*, and offer their spirituall sacrifice, except in some [z] extraordinary cases. For thus S. *Augustine*: *In doctrina sacræ Scripturæ authoritatem debet Episcopus præferre, non sæcularium literarum peritiam ostentare, non enim Episcopi est officium Grammaticam exponere, nec laudes Iouis personent ora pontificis*: that is, the Minister must preferre the authority of sacred Scripture in his teaching, and not shew forth his skill in secular or humane learning, it is not the dutie of a Minister to expound Gram-

[x] 1 Cor 14. 18, 19.

[y] Gen. 22. 5.

[z] Acts 17. 28. Tit. 1. 12.

mer, or ſound forth the praiſes of Iupiter: this haue I made bold to tell you, that you may not ſticke in *cortice*, in the naked words of a Sermon, like men that behold only the out-ſide of the houſe; but open the doore, goe in, and ſee what good cheere the Spirit of God doth make there for your ſoules; for as *Origen* ſaith, *Spiritus diuinis verbis conualeſcit, nutrimenta ſpiritus ſunt diuina lectio, orationes aſſiduæ, ſermo doctrinæ, his alitur cibis, his cõualeſcit, his actor efficitur.* It is not an humane but a diuine word which nouriſheth, ſtrengtheneth, and maketh the ſoule holily operatiue: it is Gods word which doth enlighten the vnderſtanding, awaken the conſcience, purifie the affection, reconcil'd to God, worke peace in the heart, and fill the inward man with all goodnes: thinke of theſe things, and of the many poore ſoules that amongſt you come within the walles of the Lords houſe, and there ſtand and ſee, but heare not, that you may accordingly prouide for your owne, and their everlaſting good.

Origen in Leuit Hom. 39.

And as the holy, and ſoule-refreſhing Miniſterie of the Goſpell, ſo alſo the ſerious meditation of our owne ſlipperie ſtanding, fleeting condition, is a ſpur very forcible to quicken us in the way of righteouſneſſe: were that of the Prophet to *Ezekiah thou mayeſt not liue, but die*; ever ſounding in our eares, and freſh in our memories, it would cauſe us to ſet both houſe and ſoule in order, it would cauſe us with the Merchant to buy while the Mart laſteth, with the Traueller to walke while the light ſhineth, with the Marriner to rowe while the tide ſerveth. And that the word of *God* may now be pleaſant & profitable, your death

2 Kings 20.

death at the last comfortable and gainefull; let the presence, power, and increase of these foure ensuing graces, like foure precious jewels adorne you. 1. Humilitie, which is in Gods eye a [b] Pearle of great price, a fruit, an evidence of the [c] *wisedome which is from aboue*, the first [d] lesson learned in the Schoole of *Christ Iesus*, and that which maketh us capable [e] of all graces. 2. Sinceritie, let your inward disposition, your outward conversation, be like our Saviours Coate without seame, it is your [f] blessednesse, your praise before God and all good men now, and will be your joy and your [g] glory at the last, to be true *Israelites*, right *Nathaniels*, in whom is no guile. 3. Vnitie, a holy concord, a sweet agreement in every good way betwixt your selues; this is a fruit of the highest [h] wisedome, like a [i] precious oyntment in Gods nostrils, a singular sweetning of your mutuall conversation, commerce, and communication, a great strengthning, and a powerfull prevention of much evill. 4. Constancie in all the wayes of God, having begun in the spirit, end not in the flesh, be not weary of well doing, having put your hand to Gods plow, looke not backe, but come forth as the [k] Sun, like a Bridegroome out of his Chamber, adorned with all spirituall splendor and brightnesse; and rejoyce yee like a mightie man to run the race of Gods Commandements; [l] mount up like the Eagle, walke on, and faint not; so shall you at the last embrace death as a friend, rest in your graue, as on a Bed of Downe, haue your soules carried in a fiery Chariot into Heaven, bee entertained with most

[b] 1 Pet. 3. 3.
[c] Prov. 11. 2.
[d] Mat. 11. 29.
[e] Ia. 4. 6.
[f] Psal. 32. 1. 2.
[g] 2 Cor. 1. 12.
[h] Io. 1.
Iam. 3. 17.
[i] Psa. 133. 1. 2
[k] Psal. 19. 5.
[l] Isa. 40. 31.

sweete embracements by the LORD IESVS, and haue with IEHOVAH bleſſed for ever, the full fruition of endleſſe joyes, in his moſt glorious KINGDOME: This Hee unfainedly deſireth, who ever reſteth:

(***)

Yours in all holy ſervices,

ALEXANDER GROSSE.

DEATHS DELIVERANCE.

Isa. 57. 1. 2.

The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evill to come. He shall enter into peace: they shall rest in their beds, each one walking in his vprightnes.

THe heavieſt afflictions are ſweet mercies to Gods ſervants; their greateſt loſſe doth proue their chiefeſt gaine; as the red Sea to *Iſrael*, proved a [a] graue to their enemies, a paſſage to them from their *Egyptian* bondage: as *Sampſon* had [b] honey in the Lyon, ſweet out of the ſowre, meate out of the eater; ſo the Lords people haue light out of darkneſſe, joy out of heavines, peace out of trouble, life out of death; the wounding arrow, the piercing ſword, that ſticks in their ſides, doth proue a lawncing knife; the deadlieſt poyſon a ſweet purgation; the moſt mortall enemy doth the labour of a kinde, and loving friend; as *Pharaohs* burdens, fury, violence, and high hand, droue *Iſrael* from working in an iron fornace, from living vnder a miſerable and ſlaviſh bondage: ſo enemies, afflictions, ſorrowes, troubles, ſickneſſe, violent diſeaſes, and death it ſelfe, turne to the ſingular good of all that loue the Lord; for if they periſh, if they dye, if they lay downe their life, oh! it is for their advantage, though others it may be doe not conſider it; for thus the Prophet here hath it:

[a] Exod. 14 28 29.

[b] Iudg. 14. 14.

The righteous perisheth, and no man layeth it to heart, and mercifull men are taken away, none considering that the righteous is taken from the evill to come.

This text is to a good man, like the travellers Inn, bed, and place of repose, after his long, and wearisome journey; like the Marriners haven after many violent and stormy tempests; like the [c] houses wherein the *Ægyptian* Cattle were preserved from the grievous hayle, one day threatned, and the next day inflicted; for so the Prophet sayth.

[c] Exod. 9. 20.

The righteous is taken from the evill to come: he shall enter into peace, they shall rest in their beds, each one walking in his uprightnesse.

In the words we may consider;

1 *Quis.* Of whom the Prophet here speaketh, of *the righteous and mercifull man.*

2 *Quid.* What he saith of him, *he perisheth, is taken away*, the latter word doth well explaine the former.

3 *Quare.* Wherefore, *he is taken away from the evill to come.*

4 *Quomodò.* How, in what manner, *he is taken away in peace*, he layeth downe his life in the feare of *God*, resteth in his graue, as on a bed, till the morning of the *Resurrection.*

5 *Qualitèr.* How the surviving men are affected with it, *they lay it not to heart, they consider it not.*

These be the streames flowing from this fountaine, because time will not giue us leaue with *Gideons* many thousands to bow downe upon our knees, and drinke a full draught of these waters, we shall be constrained with his 300 Souldiers to [d] lappe a little, and so away.

[d] Iudg. 7. 6

To begin therefore with the two first of these joyntly, *Quis* and *Quid*, *who perisheth, who is taken away, the Righteous: Gods* people are *righteous* [e] *inchoatiuè*, as the morning, the dawning of the day is light, but hath darkenesse mingled with it: as *Lazarus* came forth of his graue, he was risen, but his [f] graue-cloth bound him. So *Gods* people are risen to a new conversation out of the graue of sinne, but their corruptions

[e] Io. 13. 10

[f] Io. 11. 44.

ruptions are yet in some degree remaining in them, a great hinderance to their holy walking. 2. They are *righteous* [g] *affectiuè*, they desire it, hunger and thirst after it. 3. They are *righteous* [h] *effectiuè*, *righteousnesse* is their worke, their fruit, their walke. 4. They are *righteous* [i] *imputatiuè*, and so they be perfectly *righteous*, not a part, but the whole *righteousnesse* of *Christ* is imputed to them. They are as [k] *Iacob* in *Esaus* their elder brothers garment, and so they winne the blessing from *God*, as *Iacob* obtained the blessing at the hands of his Father *Isaack*.

[g] Mat. 5. 6. Psal. 119. 5. [h] Isay 32. 15. [i] 1 Cor. 1. 21. Rom. 4. 6. [k] Gen. 27. 15.

The *righteous* man here is most properly the man which doth holy and righteous workes; that walketh constantly, and conscionably in the way of *righteousnesse*; whose exercise is with [l] *Paul, to keepe a conscience void of offence towardes God, and towardes man*, this man *perisheth*, is smitten with the arrow of temporall death, falleth in this warre. &c.

[l] Acts 24. 16.

Mercifull men, or men of kindnesse, or godlinesse, as the word also signifieth, men easily [m] moved to grieue at the miseries of others, and to succour them: *men mercifull*, even as *God* is *mercifull*, for in *mercie* there is the affection of pittie, and the effect of helpe and succour: the men thus *righteous*, thus *mercifull*, thus qualified, are taken away by death, whence obserue

[m] Luke 6. 36.

That such as be most holy and gracious, are subject to a bodily dissolution, as well as others. The sithe cutteth the beautifull, and sweet smelling flower, as soone as the fearne; the axe heweth downe the good tree, as well as the barren, being once laid to the roots of it: so is death impartiall; as the Deluge [n] over-flowed the meadowes, orchards, gardens, as well as the wilderneesse, the most fruitfull, as well as the more barren parts of the earth: so death spares none. *God* hath [o] appointed it, the sentence is irrecoverable, and *how* [p] *dyeth the wise man?* sayth *Salomon, as the foole.* What is become of all the *Saints* that lived before vs? Haue they not all drunke of this cup? Haue they not all runne this race? Heare what the wise man saith, [q] *There is no man* (whether rich or poore, high or low, young or old, holy or unholy)

Doct.

[n] Gen. 7. 19. [o] Heb. 9. 27. [p] Eccle. 2. 16 [q] Eccle. 8. 8.

holy) *that hath power over the ſpirit, to retaine the ſpirit, neither hath he power in the day of death*, and *there is no diſcharge in that warre, neither ſhall wickednesſe deliver thoſe that are given to it.* The proofe of this is as needleſſe, as to prove the going downe of the Sunne from our Horizon, which every eye may daily behold and ſee: neither is it ſtrange, for

Reaſons.

1

There is ſome ſinne, ſome corruption in the beſt, there is that ſeede which bringeth forth death, as the moth eats the garment, the worme in the tree makes him moulder, the leake in the ſhip letteth in the water, vntill at length it ſinke: ſo ſinne where it once entreth, once taketh vp his abode, death doth enſue and follow after, as the threed followeth the needle, as [r] *Ruth* followed *Naomi*, as *Ionathans* Armourbearer ſaid to him, [s] *turne thee, behold I am with thee, according to thy heart*: ſo may death ſay to ſinne, for which way ſoever that turnes, or goeth before it, death doth without faile enſue and follow [t] after it. This is the [u] wages belonging to it, the payment never faileth: as *Salomon* ſayth of other buildings, [w] *by much ſloathfulneſſe the building decayeth, and through idleneſſe of the hands the houſe droppeth through*: So may I ſay of theſe our earthly tabernacles, through our corruptions theſe weake buildings of our bodies doe decay, and through the ſinne which is within us, this houſe droppeth through, till at length, it falleth to the ground, commeth to the grave, ſin is the mother, and death the daughter, [x] *Lam.* 3.42.43.

[r] Ruth. 1. 16.
[s] 1 Sam. 14. 7.
[t] Rom. 5. 12.
[u] Rom. 6. 23.
[w] Eccle. 10. 18.
Lam. 3. 42. 43.

2

This ſuites with the preſent condition of *Gods* people, they are [y] pilgrims, this is not their [z] Country, now they are [a] Travellers, and tend every day to their journies end: and as *Iſraell* could not come to *Canaan*, but through the [b] *Red Sea*, no more can *Gods* people attaine their journies end, but by death; when the priſon walles are beaten downe, then they who are kept in fetters there, may goe forth, [c] *We know* (ſaith the *Apoſtle*) *that if our earthly houſe of this tabernacle were diſſolved, we haue a building of* God, *a houſe not made with hands, eternall in the heavens.*

[y] 1 Pet. 2. 11.
[z] Heb. 11. 9
[a] 1 Cor. 9. 24.
[b] 1 Cor. 10. 1
[c] 2 Cor. 5. 1. 2

3

This maketh them alſo in ſome ſort conformable to *Chriſt* their

their head; Our *Lord* and *Master* hath drunke of this cup, trodden this path before us, and *the* [d]*Disciple must not looke to be above his Master*: but as in other things, so in this we must be made like him, to this we are [e] ordained, we must first be like him in his sufferings, and then we shall be like him in his raigning. [f] It is a faithfull saying, *if we be dead with him, We shall also live with him, if we suffer we shall also raigne with him*: therefore as *Gideon* sayd unto his Souldiers, [g] *Looke on me, as yee see mee doe, so doe yee*: so must we looke on our *Gideon*, our *Christ*, our Captaine, and doe as we have seene him doe before us.

[d] Mat. 10. 24.
[e] Rom. 8. 29.
[f] 2 Tim. 2. 11.
[g] Iudg. 7. 17.

4

This workes the utter destruction of sinne in them, as *Sampson* by his [h] death destroyed the *Philistines* his enemies, so the righteous by their death destroy their corruptions, sin is like a subtile fox, that cannot be taken till his holds be destroyed; like iny in the wall, which cannot be totally taken away, till the stones be pulled asunder: *Israell* could not be freed from the [i] *Ægyptians*, till they came to the *red Sea*, no more can *Gods* people of their sinnes, till they come to the grave: by death doe the righteous gaine the cutting off of sinne, and death which was a punishment, is turned to a mercy to all that walke vprightly.

[h] Iudg. 16. 30.
[i] Exod. 14.
Morte peccati praecisionem homo lucratur, ne malum immortale esset, ita poena ipsi in misericordiam cessit. Nazianzen. Orat. 38.

But *Christ* hath dyed for them, and their sinne is forgiven, *Gods* justice is fully satisfied, how then can *God* be just in bringing death on them? Shall the principall be arrested and cast into prison, when the suretie hath formerly paid the debt for him.

Quest.

Christ who hath paid the debt for us, was freely [k] given of *God* to us; given, not instantly to conferre upon us an actuall freedome from all evils, but in due time, after we have beene exercised with variety of tryals. *God* doth not onely give *Christ*, but also apply him unto us, and when there is a full application of *Christ* to beleevers, then there shall be a compleat [l] redemption from all evils: and thus though *Christ* have paid the ransome, yet *God* doth us no wrong, in suffering us to be exercised with many troubles, because there is not yet a full application of this ransome; and because *God*

Resp.
[k] Ioh. 3. 16.
[l] Ephe. 1. 14.

gave him in ſuch a way and manner to bring his choſen to ſalvation, as ſeemed beſt to his owne wiſedome. *God* promiſed *Canaan* to *Iſraell*, but yet he led them through the *red Sea* before he brought them thether, and in ſo doing, did them no wrong.

2 Death to the people of *God* is not evill, the curſe is taken away, death is like *Moſes* [m] ſerpent, it may at firſt ſight make the people of *God* afraid, as that did him; but as *Moſes* afterwards tooke the ſerpent in his hand, and it did him no harme, ſo is death to the righteous, like a ſerpent without a ſting, like a Souldier overcome, and his weapons taken from him, [n] *O death* (ſaith S. *Paul*) *where is thy ſting? O grave where is thy victorie? the ſting of death is ſin, the ſtrength of ſinne is the Law, but thankes be unto* God, *which giveth us the victorie through* Ieſus Chriſt *our Lord.*

[m] Exod. 4. 3, 4.

[n] 1 Cor. 15. 55, 56, 57.

3 Death is ordained of *God* to be the deſtruction of ſinne in his children, as *David* cut off [o] *Goliahs* head with his owne ſword, ſo will *God* deſtroy ſinne by death, which is held as a ſword in ſinnes hand.

[o] 1 Sam. 17. 50, 51.

4 Death is to *Gods* people as the *red Sea* to *Iſraell*, the deſtruction of the enemies of their ſalvation, an end of all miſeries, a paſſage to everlaſting life: ſo that *Gods* people have freedome from the evill, but not from the neceſſitie of dying; and herein is the wonderfull power, wiſedome, and goodneſſe of *God* very clearely ſeene, even in changing the nature of death, and making it to his people ſo uſefull, which in it ſelfe is ſo hurtfull.

Uſe. Doe the godly then dye, are not the righteous exempted? muſt they taſt of this cup? It is then in vaine for the wicked, unrighteous, unmercifull, to dreame of eſcapall: As the *Apoſtle* ſaid in another caſe, [p] *if judgement begin at the houſe of* God, *what ſhall be the end of them which obey not the Goſpell of* God: and as our *Sauiour* alſo ſaid in another caſe, [q] *if they doe thus to the greene tree, what will they doe to the dry?* So in this caſe, if death ſeaze upon, and ſpare not *Gods* familie; the houſehold of faith, the holy and righteous, [r] trees of righteouſneſſe trees of *Gods* owne planting, as the *Prophet* calleth them.

[p] 1 Pet. 4. 17.

[q] Luke 23. 31

[r] Iſa. 61. 3.

where

where then be the hopes of the profane mans deliverance? If holineſſe, if being in *Chriſt*, in covenant with *God*, preſerue not the righteous, the mercifull man from death; Oh thinke not then, O profane man, that riches, honour, worldly abilities will preſerue thy life, theſe be ſhields of no ſtrength to defend us from the darts of death, foundations of ſand, unable to beare us up; like that whereon the fooliſh man built his houſe, [f] *Mat. 7. whereon when the windes blew, and the waves beat, it fell, and great was the fall thereof*: ſuch will be the end of all that build upon the ſand of earthly powers, whoſe very ſtrength is weakeneſſe. It was neither the ſtrength, nor height of the tree, nor faireneſſe of the leaues, nor abundance of the fruit, nor extent of the ſhadow, could preſerue it from the ſentence of the [t] woe, the which *Nebuchadnezar* beheld comming down from heaven in his viſion: ſo death (when it once commeth, when the *God* of Heaven ſends it) will ſhake off the leaves, breake downe the branches, take away the beauty of the faireſt, the might of the ſtrongeſt, not regard the wealth of the richeſt, but hew downe the tree, and caſt the body into the grave. [u] *I have ſaid* (ſaith the *Lord* of them that be moſt rich, moſt potent, moſt mighty on earth) *ye are Gods, and all of yon are children of the moſt High, but ye ſhall die like men, and periſh like one of the Princes*. As the fire burnes both the ſhrub and Cedar; ſo death ſpares neither poore nor rich. The *Lords* wrath will ſeaze upon all the wicked alike, as the [w] *fire devoureth the ſtubble, and the flame conſumeth the chaffe, ſo their roote ſhall be rottenneſſe, and their bloſſome ſhall goe up as duſt, becauſe they have caſt away the Law of the Lord of Hoaſts*: and woefull, miſerable and wretched will their death be. For

I

It ſhall end all their joyes, then their [x] Candle will be put out, as the [y] *hand writing* in the wall marred *Belſhazzars* feaſt, ſo will death marre the wicked mans mirth.

2

It will rob him of all his pompe, as [z] *Nebuchadnezar* was turned from his glorious Pallace, to eate graſſe like an Oxe, ſo will death turne the profane man out of all his dignities, bring his [a] pompe to the grave, and make him a [b] companion with the Devill and his Angels.

[f] Mat. 7. 27.
[t] Dan. 4. 12, 13, 14.
[u] Pſal. 82. 6.
[w] Iſa. 5. 24.
[x] Iob. 18. 5, 6.
[y] Dan. 5. 5.
[z] Dan. 4. 30.
[a] Iſa. 14. 11.
[b] Mat. 25. 41.

3 It will leave him as an abomination upon the earth, his
[c] Prov. 10.7 memory shall [c] rot, as a dead beast casteth an ill savour
[d] Psal. 49.23. when he dyeth, so the man that is in [d] honour, and knoweth not, is ignorant of *God*, destitute of his feare, void of his grace, shall be like the beast which perisheth.

It shall be the beginning of those miseries which never
4 shall have end, it shall entangle them in that snare whence
[e] Luke 16.24. there is no escaping, and bring them to those burnings,
[f] Iude v. 7. where is no [e] quenching; to that [f] fire which is everlasting,
[g] Rev. 21.8. it shall cast them into that [g] lake, from whence there is no out-going. To this slaughter-house must thou come, O riotous, O covetous, O uncleane and carnall man, and though thou doest escape a little while, yet it will not be long: thou
[h] Eccle. 11.9. mayest cheere [h] thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes, *but for all these things*, God *at length will bring thee to judgement*. *Gellius* saith of *Sejanus* horse, no man ever sped well that was owner of him: such a horse is sinne, no man ever speeds well at last, but takes a fall that rides this horse, and is carried head-long to destruction; over-whelmed with everlasting torments, before he is aware of it, over-taken as a woman by her [i] travaile, it will come as a theefe in the night
[i] 1 Thes. 5.3. season. As *Absalons* servants fell on *Ammon* and murdered him, when his heart was [k] merry with wine: so when the
[k] 2 Sam. 13. 28. hearts of men are merry with the pleasures of sinne, when they be satiated and glutted with worldly and fleshly delights then sorrow, shame, death, everlasting woes, the servants of sinne shall fall upon them, as *Absalons* servants upon *Ammon*. The pleasures of sinne are but for a [l] season, they be but
[l] Heb. 11.25 [m] Psal. 39.5. a [m] spanne long, as the afflictions of the righteous be but for
[n] Rom. 8.18. a [n] moment, so the [o] pleasures and tryumph of the wicked:
[o] Iob. 20.5. and one houres torment in hell, will swallow up the pleasures of a thousand yeares on earth.

2 Are the righteous subject to a bodily dissolution? Are they taken away as well as others? Then let the Saints and holy servants of *God* learne, not to set their hearts on things
[p] 1 Pet. 2.11. here below, but to be as [p] strangers upon the earth; to live as

as Tenants at will, in a continuall preparednesse to depart. The *Lord* pressed the *Prophet* to this, by presenting before him the changes which he would worke; *Behold* (saith the *Lord*) [q] *that which I have built, I will breake downe, and that which I have planted, I will plucke up, even this whole Land: and seekest thou great things for thy selfe; seeke them not:* to this the *Apostle* perswadeth the people of *God*, by the consideration of their new conditions: [r] *If ye be risen with Christ, seeke the things which are above:* To this he urgeth the *Hebrewes*, by setting the inconstancy of their outward estate before them, *Wee have no* [t] *continuing City here, but seeke one to come*, therefore let us goe forth without the Campe, bearing our reproach, let us forsake the earth, deny our selves, be willing to be dissolved, that we may enjoy our desired home. And this was of old the exhortation of the Prophet, [s] *Arise you and depart, for this is not your rest:* And therefore as our *Saviour* said unto the *Disciples* concerning *Iudas*, [u] *rise let us be going, behold he is at hand that doth betray mee:* so let me say to you of death, arise let us goe hence, let us take our hearts from things here below, for death which will take our life from us is at hand: and as *Mathew* [w] *arose from the receipt of custome, and followed Christ:* so let us arise every man from his sinne, from his prophane way, from his evill custome, and become sincere, humble, diligent, and constant followers of the *Lord Iesus*; and as the *Virgins* at the cry of the Bridegroomes comming, *arose* [x] *and trimmed their lamps:* so we (*Beloved*) hearing now the cry of the comming of death, O let us breake off our sleepe, cast away our security, prepare our lamps, get the oyle of saving grace into our soules: let us not like the sluggard cry, *yet* [y] *a little more sleepe, a little more slumber, a little more folding of the hands upon the bed of sinne*, least, *as povertie came on him as an armed man*; so death come on us as an armed man, and take us unprepared, and then we be undone for ever. O therefore seeke not peace, seeke not fulnesse, seeke not felicity here; as the Angell sayd of our *Saviour*, [z] *he is risen, he is not here, why seeke ye the living among the dead?* so may I say of these things, why seeke yee them

[q] Ier. 45. 4, 5.
[r] Col. 3. 1, 2.
[t] Heb. 13. 12. 13.
[s] Mica 2. 10.
[u] Mat. 26. 46.
[w] Mat. 9. 9.
[x] Mat. 25. 6, 7.
[y] Prov. 6. 10, 11.
[z] Luke 24. 5, 6.

them here below, they are not here, they are aboue, our *God*, our *Christ*, our Heaven, our Home it is aboue, and there, O there let our hearts for ever be.

Are the righteous subject to a bodily dissolution? Are the mercifull men taken away? Then comfort your selues all yee that feare the *Lord*; there is a Physitian comming will heale all your diseases; a Deliverer at hand which will open all prisons; a Conquerour which will overcome all enemies: therefore let me charge you in this case, as *Moses* charged
[a] Exod. 14. 13 *Israell* at the waters of the *Red Sea*, [a] *Exod.* 14. 13. *Feare not stand still*, waite a while, the day of death will come, and when that day commeth, the enemies which you see, the miseries and troubles which you undergoe, you shall see them, feele them, undergoe them againe no more for ever. It was *Plutarches* comfort given to his Souldiers, entring into a dangerous and bloudy battell, that they should suppe εἰς ἅδου, in a place invisible the word signifieth, in heaven, in a place of peace and rest no doubt he meant. So let us encourage our selues, whatsoever be our miseries, troubles, disasters, in the dayes of our life, yet in the Sunne-set, in the evening of our age, when death commeth, we shall sup with the Lambe of *God*, *Christ Iesus*, and there will be great joy indeed: for
[b] Rev. 19. 7, 8, 9. that is the [b] *marriage feast* of the Lambe and our soules. Be
[c] Heb. 10. 37. therefore patient, [c] *He that shall come, will come, and will not tarrie.* The *Lord* will remoue us when it shall be most for his glorie and our good: *the righteous shall die, the mercifull men shall be taken away from the evill to come.* And thus are we come to the third thing.

Quare: why *the righteous die*; why *mercifull men are taken away*; there is evill to come.

The *Lord* seeth there be many miseries, many plagues, and great troubles, as warres, famine, pestilences, strange and fearefull alterations comming; and to the end holy, righteous, and good men may not see these evils, feele these miseries, *God* doth take them away. Whence two things present themselues to our consideration, 1. *That death is a sweete mercie, a great kindnesse to* Gods *holy servants.* 2. *That the death and taking*

taking away of holy persons, is a fearefull prediction of ensuing evils. First, a word or two of the former of these.

That death is a sweete mercie, a great kindnesse to Gods *holy servants.* It is *Salomons Aphorisme,* [d] *the day of a mans death, is better then the day of a mans birth:* It is our *Saviours* proposition, [e] *blessed are they that die in the Lord:* It is Saint *Pauls* conclusion, [f] *to depart and to bee with* Christ *is farre better.* For

Doct.

[d] Eccle. 7. 1.
[e] Rev. 14. 13.
[f] Phil. 1. 23.

By death they are delivered from many incumbent evils, inward and outward, arising from the flesh, from Satan, from the world: as the Husbandman at the harvest removeth the tares from the wheate; as *Abraham* turned scoffing and persecuting [g] *Ismaell* out of the house from *Isaac*, so *God* at the day of a good mans death, takes away, turnes out whatsoever might annoy him.

Reas. 1

[g] Gen. 21. 14.

By death they are delivered from all ensuing miseries: thus before the *Lord* brought evill upon the house of *Ieroboam*, he tooke away his young sonne, because *in* [h] *him was found some good thing toward the Lord God of Israell*, therefore the *Lord* would take him away, he should not see the evill ensuing.

2

[h] 1 Kings 14. 10, 11, 12, 13.

By death they are brought to the fruition of all good, [i] *all teares are wiped away*, and *in* Gods [k] *presence there is fulnesse of joy, and at his right hand pleasures for evermore.*

3

[i] Rev. 21. 4, 5.
[k] Psal. 16. 11.

This if time would giue leaue to insist upon it, would therfore teach us, and worke in us, 1. Carefull preparation for death. 2. Vehement longings after it. 3. Chearefulnesse in intertaining it. 4. Moderation in our sorrow for them that be departed, mourning for our owne losse, but rejoycing in their gaine: but to passe by this, let us come to the second point.

Vse.

The death and taking away of holy persons, is a fearefull prediction of ensuing evils. When *Noah* was entred into the Arke, then the [l] Deluge came. When *Lot* was gone out of *Sodome*, then [m] fire and brimstone fell upon it and burned it. When the *Lord* had determined the destruction of *Ieroboams* house, (as you heard before) first he tooke away his child, *in whom there was some good thing found.* Thus when the *Lord* intended to

Doct.

[l] Gen. 7. 12. 13.
[m] Gen. 19. 24.

bring evill upon [a] *Ierusalem*, and upon the people, he would
[a] 2 Kings 22. 16,17,18,19 20. first *gather good* Iosiah *the King*, (*whose heart was tender, and humbled himselfe at the hearing of Law*) *to his Fathers, and into his graue with peace*, and then the evill should come. *When*
[b] 2 Cron. 24. 3. 18.24. [b] Iehoiada *was dead*, Ioash *left the House of the* Lord God *of his Fathers, then the* Syrians *came with a small Companie, and* God *delivered a very great Hoast into their hands, and they executed judgement against* Ioash. The truth of this is moreover manifest, by fiue benefits arising to the place where good men are.

Reas. 1 Their presence doth draw the loue and favour of *God* to the place where they are; they are deare to *God* as the [p] *apple of his*
[p] Zach. 2.5.8. *eye*, and *hee will bee a wall of fire about the place where they bee*: and many times doth *God* spare the wicked, as the Husband-
[q] Mat. 13.30 man spareth the [q] *tares*, for the *wheate* growing with them. Thus the Family was spared for *Noahs* sake; and *God* would
[r] Gen. 18.32. [s] Acts 27.24. haue spared *Sodome* and *Gomorra*, if there had beene [r] *ten righteous* there: the *Lord* gaue [s] *Paul* all them that sailed with him, they were delivered from the storme for his sake. And surely as *Paul* said to the [t] Centurion, and the Souldiers, of the Ship-
Verse 31. men; *except these abide in the shippe yee cannot be saved*: so may I say to you of the holy, righteous, and faithfull servants of *God*, unlesse these abide amongst us we cannot be in safetie, we shall certainely be exposed to many miseries: for as the Prophet
[u] 2 Kings 3. 13. said to *Iehoram*, *were it not for good* [u] Iehosaphat *I would not looke towards thee*, so certainely were it not for the presence of the holy, the mercifull, the righteous, the *Lord* would not looke towards us, at least with any fauourable and shining countenance.

2 *Gods* blessing doth attend the place where they are for their
[w] 2 Sam. 11. 6. sakes, as the house of [w] *Obed-Edom* was blessed for the presence of the Arke, so doth *God* prosper the Kingdome, Towne, Family, where the righteous are for their sakes: thus *Laban*
[x] Gen. 30. 30. [y] Gen. 39. 3. 23. [x] prospered through the presence and service of *Iacob*; and *God* blessed [y] *Potiphers* house for *Iosephs* sake.

3 Their performance of religious and holy duties doth cause *God* to be graciously present in the place where they are; if the

the Father haue a child in a Towne, or Family, he will often visit that place, he will not be strange, but loving and kinde to the people dwelling there. So *God* where his Children are, there will he be graciously present, those places will he visit, and there will shew much kindnesse, and bestow many favours, for *where two or three be gathered together in his Name*, in his feare, according to his word, to invocate and worship him, *there will he be*: for it is among the *Candlesticks* in the Church, among the beleevers, where the light of the truth shineth, where duties of godlinesse are exercised, that *Christ* walked, and shewed himselfe graciously present. a Mat. 18. 20. b Rev. 2. 1.

4 They are a safegard to the place and people where they are, better then all walles, and Castles; then all Armour and Munition; able to doe more by their prayers, then the Souldiers with all their weapons; as *Origen* sayth, *one holy man praying, can doe more then innumerable sinners can doe with fighting.* Thus *Moses* prevailed more by his prayers, then *Iosuah* with all his Souldiers against the *Amalekites*: and when the Emperour *Marcus Aurelius* was like to loose his Army through want of water, the *Christians* in his Army prevailed with *God*, and obtained raine. As they procure many favours, so they also prevent many evils, which would otherwise fall upon the place where they liue: *Hee would* (sayth the Psalmist) *destroy them, had not Moses his servant stood before him in the breach to turne away his wrath, least he should destroy them.* So that as *Nabals* servants said of *David*, and his men, *the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when wee were in the field, they were a Wall unto us both by night and by day*: so may every Kingdome, Towne, and Family say of the holy and righteous servants of *God*, *They haue beene very good unto us, and we haue had no hurt while wee haue beene conversant with them, they haue beene a Wall unto us, both by night and by day.* b Exod. 17. 11. c Psal. 106. 23. d 1 Sam. 25. 15, 16.

5 Their example, their counsell, their instruction, their wisedome, their blamelesse walking, is of great force to restraine others from much evill, to allure and draw them (at least to

the outward performance) of many good duties: as *the Husbands are wonne by the conversation of the Wives, while they behold their chaste conversation coupled with feare*; [e] wonne to approue of, and attend upon that word of *God*, which teacheth their wiues to liue so chastly, to walke so circumspectly, and to order themselues every way so holily, so meekely so blamelesly: so that men that are strangers to the power of a godly life, are strongly wrought upon, and very much affected with, and wonne by the religious and gracious conversation of the *Lords* faithfull people. Even *Saul* will [f] *propheſie, when hee is among the Prophets*: the coldest stone will grow hot and full of burning being among the stickes in the fire: and *Iustin Martyr* confesſed he was first turned to *Christ* by Christian Religion, through the admiration he had to behold the innocent and godly life of a Christian, hearing them pray for their good and preservation, who to the utmost endevoured and wrought their ruine: thus forcible, thus effectuall, thus prevalent is the example of a godly conversation. Now by the death of *Gods* people there is a removall of these priviledges, and so the place of their former abode is exposed to many miseries: for when the godly are removed, when the righteous are taken away,

[e] 1 Pet. 3. 1, 2.

[f] 1 Sam. 10. 10

1 Then Religion and piety faileth, and they become like a people without [g] the Covenant, without *God* and *Christ* in the world.

[g] Ephe. 2. 12.

2 Then good Government and even Civility falleth to the ground, like a house without a foundation, then all runneth to ruine like a shippe without a Pilot: therefore when the *Lord* would bring confusion upon *Ierusalem* for her sin, what doth he? He taketh from *Ierusalem* and [h] *Iudah* the stay and staffe, the whole stay of bread, and the whole stay of water, the mighty man, and the man of warre, the Iudge, and the Prophet, and the prudent man, and the Ancient, the Captaine of fifty, and the honourable man, and the Counsellor, and the cunning Artificer, and the eloquent Orator, and *I will give Children to bee their Princes, and Babes shall rule over them.*

[h] Isa. 3. 1, 2, 3.

Then

Then there is none to ſtand up in the gap, to turne away the wrath of the *Lord* from them, but as Souldiers ruſh in at the breaches made in the walles, when none are ſtanding there to keepe them out; ſo will all manner of plagues and miſeries ruſh in upon the people, when the righteous who ſhould ſtand in the gap, are taken away from them: therefore when the *Prophets ſaw vanitie, and a lying divination*, when they forſooke the word of the *Lord*, and flattered the people in their ſinne, then the *Lord* ſaid, *O Iſraell thy Prophets are like* [i] *foxes in the Deſarts, yee haue not gone up into the gaps, neither made up the hedge, for the houſe of Iſraell to ſtand in the battell, in the day of the* Lord. And againe in another place the *Lord* by the ſame Prophet ſaith, [k] *I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the Land, that I ſhould not deſtroy it, but I found none: therfore haue I powred out mine indignation upon them, I haue conſumed them all with the fire of my wrath, their owne way haue I recompenced upon their heads.*

5

[i] Ezek. 13. 4, 5

[k] Ezek. 22. 30, 31.

This then diſcovereth the folly and impiety of ſuch as loue not, deſire not, delight not in the preſence of *Gods* holy and righteous people; whoſe delight is not in them that [l] *excell in vertue*, as *Chriſts* is; whoſe eyes are not upon the [m] *faithfull in the Land*, as *Davids* was, but rather wiſh and labour their removall. Many there be, to whom the preſence of the righteous is like the [n] *Arke* to the *Philiſtines*, as that was a burden to their Land, and their *God*, and therefore they ſent it away; ſo are the people of *God* a burden, a trouble to many profane perſons, a croſſe, a contradiction to their doings, and therefore deſire, and labour their abſence; and what doe they hereby but in the ſtrength of their impiety, and multitude of their folly, involue themſelues in remedileſſe and irrecoverable miſeries. The *Sodomites* tooke offence at *Lots* preſence, but what became of them when *Lot* was gone? Did not the [o] fire and brimſtone inſtantly conſume them? The preſence of *Moſes* was irkeſome to *Pharaoh*, he was charged no more to looke him in the [p] *face*, but what enſued? what was the iſſue of it? were not all the [q] *firſt borne* in *Ægypt* thereupon de-

Vſe.

[l] Pſal. 16. 3.

[m] Pſal. 101. 6.

[n] 1 Sam. 6. 1. 5

[o] Gen. 19. 24.

[p] Exod. 10. 28.

[q] Exod. 11. 5.

stroyed. *Pharaohs* servants conceived *Israell* to be a [s] snare, to be instruments of much evill, endevoured their removall, but when *Israell* was gone what became of them? Did not the [t] *Red Sea* swallow them, the very day of *Israels* out-going. Thus you see how usually it fares with profane persons upon the removall of the righteous, and is it not strange that notwithstanding all this they should still distaste their presence, still wish and worke their absence? Doe they not hereby plainely declare, and publikely proclaime, 1. That there is no [u] loue of *God* in their soules, for how can a man loue the father, and hate the presence of the child? 2. That they haue no union with *Christ*, doe the living members in a body naturall, hate and wish each others removall? *Was it ever heard* (saith the Apostle) *that a man did* [w] *hate his owne flesh*? 3. That there is no saving grace, no presence, no powers of the spirit in such; doth not every thing agree with, and rejoyce in its like? Do not waters agree and flow together in one Channell? And had these men the spirit of holinesse in them, could they grieue at the presence of *Gods* people? Surely it is impossible; for the Spirit of *God* is a Spirit of [w] fellowship, loue, peace, joy, making men of one accord, and of one mind; and when the righteous are gone, when the *mercifull men are taken away*, who shall stand in the gap then? Shall the profane, shall the worker of iniquity? What can he doe? In what account are his prayers? The blind man could see and say this; *God heareth not* [x] *sinners*; their *prayers are an* [y] *abomination in his presence*, as *Salomon* doth assure us.

[s] Exod. 10.7.
[t] Exod. 14.
[u] 1 Iohn 5.1.
[w] Eph. 5.29.
[w] Phil. 2.1,2.
[x] Iohn 9.31.
[y] Prov. 28.9.

This must therefore teach us deepely to bewaile, and much to lament the losse of godly men, when they are taken from us; and to feare the evils like to ensue upon their departure; O *Beloved*, let us not I beseech you be like them of whom the Prophet here speaketh, that did not consider, that did not *lay to heart the taking away of the righteous from ensuing evils*. Let us not be like *Ephraim*, *whose strength was devoured by* [z] *strangers, and he knew it not*: that *had gray haires here and there, and much weakenesse comming upon him, and yet he knew it not*: O let us not be unsensible of the declining and decay of our

[z] Hos. 7.9.

ſtrength and ſtay, and of the miſeries which are comming on us; let us not be like a man in a *Lethargy*, that hath no feeling of the cutting off, and taking away of a member from him: but rather as *David* upon the fall of *Abner* refuſed to eate till the Sunne was gone downe, ſaying to his ſervants, [a] *know ye not that there is a Prince, and a great man fallen this day in Iſraell, and I am this day weake, and theſe men the ſonnes of* Zerviah *be too hard for me*: may not we ſay the like in this behalfe, is not the Church of *God* weake, are not the enemies thereof too ſtrong? Was not the man now fallen amongſt us a Ruler, an eminent man in this place? And is there not in this regard great cauſe of mourning? Doubtleſſe there is. For whenſoever a good man doth fall; 1. The Church of *God* on earth doth looſe one member. 2. The place where they lived doth looſe one Piller, and ſo like a houſe whoſe pillers faile, is much weakned. 3. Hereby we looſe his preſence which was a whet ſtone to ſet [b] edge upon us, whoſe face was as *Iacob* ſaid of *Eſaus, as the* [c] *face of God* unto us. 4. Hereby we looſe his prayers which were as buckets to bring much water out of the welles of Salvation to us. 5. We looſe his inſtructions and counſels, which were as a ſhining Lampe, as a comfortable Guide to us in the way. 6. We looſe his comforts, which were wont to be as the *Apothecaries* oyntments, as the ſweet flowers of the Garden to our noſtrils, as the *Doue* with her *Oliue* [d] *branch* to *Noah*; as the Wagons which *Ioſeph* ſent to old *Iacob*, the reviving of ours, as they were the [e] reviving of his heart. 7. We looſe his helpe and aſſiſtance, which was wont like a ſtrong arme to make our heavy burthen light, as a fountaine of living water to refreſh us, as a firme and ſure anker to ſtay us: and therefore as *Iſraell* [f] wept thirty dayes for *Moſes*, ſo haue you great cauſe of ſorrow and lamentation now for the taking away of this *Moſes*, this ſervant of the *Lord* here before us: and alſo at other times whenſoever the righteous doe thus periſh, *are thus taken away from the evils enſuing*.

[a] 2 Sam. 3. 35. 38, 39.

[b] Prov. 27. 17.

[c] Gen. 33. 10.

[d] Gen. 8. 11.

[e] Gen. 45. 27, 28.

[f] Deut. 34. 8.

And now to ſay no more, here you ſee a ſhining ſtarre in your Horizon ſet, a maine Pillar of your houſe fallen, a choice flower of your Garden taken away; a man eminent for his endowments,

downments, well knowne, sufficiently tryed for his abilities: a man of whom; 1. For his Religion, for his uprightnesse towards *God*, I thinke I may say of him, as the *Lord* himselfe of *Iob*, [g] *He was a perfect and upright man, one that feared* God, *and eschewed evill*; a man that held fast his [h] integrity, though there wanted not occasions and meanes to moue and shake him; as *Satan* moved *God* against *Iob* without cause to destroy him; a man he was like the trees growing within the Courts of the *Lords* house, bearing much fruit in his [i] old age. 2. For his publike Government, he was like them prescribed by *Iethro* [k] to *Moses*, an able man, a man fearing *God*, a man of truth, and hating covetousnesse: a man in whom there was a sweet and powerfull concurrence of all requisite vertues for his calling and office; and accordingly he proved a carefull Watchman over this Towne and People: he did not like the evill servant hide his [l] talent in a napkin, but his care, study, labour, travell was (I am perswaded) for the publike, common, and true good of this place and people. 3. He was in his domesticke Government like [m] *Abraham*, a man commanding, and teaching his children and household after him to walke in the wayes of the *Lord*, a man like *David* walking in the middest of his [n] house with a perfect heart. 4. He was towards *Gods* people kinde, loving, and amiable, shewing that his [o] *delight was in them that excell in vertue*. 5. He was in his conference and communication graue, wise, holy, full of heavenly discourse, [p] *his lippes did disperse knowledge*. I speake these things not to disparage any living, but to encourage such as know him, to a carefull imitation of what was found praiseworthy in him. The richer his endowments, the greater your losse; the more should be your griefe, the greater your care to labor the reparation, and to stop the breach which *God* hath made by his fall: and whatsoever you haue lost in him, labor to repaire and increase in your selues. 1. By growing in all grace, by being filled with all goodnesse, drawing nearer to *God*, in all things make his counsell your [q] guide now, that he may receiue you to his glory at the last. 2. By being diligent, faithfull, carefull, conscionable in the imployment you haue re-

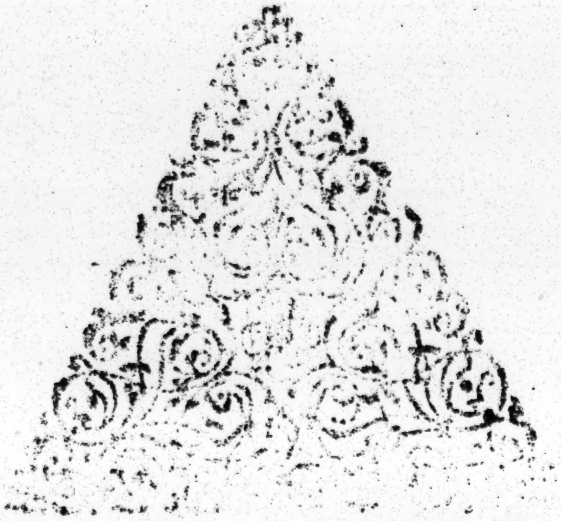
g Iob. 1.1.
h Iob 2. 3.
i Psal. 92. 12.
k Exod. 18. 21
l Mat. 25. 30.
m Gen. 18. 19.
n Psal. 101. 3.
o Psal. 16. 3.
p Prov. 15. 7.
q Psal. 73. 24.

received, that ſo when you ſhall be as he is now, you may heare that ſweete and comfortable ſaying of our Saviour,

Well done thou good and faithfull ſervant, thou haſt beene Ruler over few things, I will make thee Ruler over many things; enter thou into the joy of thy LORD. Mat. 25. 23.

(* * *)

FINIS.



ELIAHS FIERY CHARET

OR

THE HOLY MANS TRYVMPH AFTER DEATH.

A Sermon preached at *Plymouth* the 19. of *August* 1631. at the funerall of the late *faithfull and worthy Minister of Iesus Christ* MATTHIAS NICOLS,

Bachelour in Divinitie, and late *Preacher to the Towne of* PLYMOVTH.

By *A. G.*

I SAM. 25. 1.

And SAMVELL *dyed, and all the Israelites were gathered together, and lamented him, and buried him in his house at* RAMAH.

ELIAHS FIERY CHARET

OR

The holy mans Tryumph after DEATH.

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2 Kings 2. 11. 12.

Behold there appeared a Charet of fire, and horses of fire, and parted them both asunder, and Eliah *went up by a whirle-wind into heaven.*

And Elisha *saw it, and hee cryed, my Father, my Father, the Charet of* Israel, *and the horsemen thereof. And he saw him no more: and hee tooke hold of his owne clothes, and rent them in two peices.*

THE sorrowes of *Gods* people are often like the waues of the Sea, one rowling upon the backe of another; like stones in a building, when one is fallen, another tumbles after: We multiply our transgressions, and *God* doth multiply our miseries; we are sometimes like men cast into a deepe and dead slumber, and *God* must strike not once but twice before we will awaken: our hearts are often very senseless,

leſſe, ſtony, ſtupid; and therefore as *Moſes* ſtroke the rocke
[a] Num. 20. 11 [a] *twice, that waters might come forth*, ſo doth *God* often ſtrike us, ſometimes in the feete, in our Inferiours; ſometimes in the ſides, in them that are moſt deare unto us; ſometimes in the armes, in them that be our cheife Aſſiſtants; ſometimes in the head, in them that are our Governours; ſometimes in the face, in the eye the tendereſt part, in our Paſtor; and all this the *Lord* doth to draw from us the teares of true repentance.

I haue beene to you of this place of late a Meſſenger like
[b] 2 Sam. 18. [b] *Cuſhi* to *David*, bringing nothing but ſad and ſorrowfull tydings of the fall of your friends and acquaintance; like the
[c] Iob 1. Meſſengers comming to *Iob* one after another, with [c] tydings of taking away the ſheepe, oxen, aſſes, the death and ſlaughter of his ſervants, ſonnes and daughters. It was but on Tueſday laſt I brought you heavy tidings of the death of a pious and eminent Magiſtrate, and now am come againe with the like ſad and dolefull meſſage, of the death and departure of your holy, faithfull, and painefull Paſtor: Of whom whiles
[d] 2 Sam. 1. 22. they lived, I may ſay as *David* did of *Saul* and *Ionathan*, [d] *from the bloud of the ſlaine, and the fat of the mighty, the bow of* Ionathan *turned not backe, and the ſword of* Saul *returned not emptie*: ſo theſe; The Sword of the one in the *Magiſtracie*, and the Bow of the other in the *Miniſterie* proſpered and prevailed mightily: of that ſweet communion which was betweene them, of the unparallel'd integrity of their converſations, agility, induſtry, un-weariedneſſe in their callings, I may ſpeake againe in the language of *David* touching *Saul* and *Ionathan*,
[e] 2 Sam. 1. 23. [e] 2. *Sam.* 1. 23. *They were lovely and pleaſant in their lives, and in their death they were not divided; they were ſwifter then Eagles, they were ſtronger then Lyons.* And as to you who lately enjoyed the benefit, the comfort of their preſence, labours, abilities, I may ſay once againe with *David* there, Verſ. 24. *Ye daughters of* Iſrael *weep over* Saul, *who clothed you in ſcarlet with other delights, who put ornaments of gold upon your apparel: how are the mighty falle in the midſt of battle?* So in this caſe; O Town, O People, O Congregation, weepe over theſe men, who late-

ly

ly ſought your welfare, ſtudied your good, were inſtruments of your peace, of your honour, of your enrichment: whoſe endevours, whoſe deſires, whoſe labours were to adorne you with the choiſeſt ornaments, and to fill you with the ſweeteſt delights. O how are theſe mighty men fallen in the middeſt of this Battell! And touching him whoſe corps lyeth now before us, we may all ſay as *David* of *Ionathan*, Verſ. 26. *We are diſtreſſed for thee*, O holy, and godly Paſtor, O zealous and painfull Miniſter, *very pleaſant haſt thou beene to us, thy loue to us was wonderfull, paſſing the loue of women*; O how is this mighty man fallen! and the weapons of his warre periſhed! And as *Eliſha* in the Text upon the ſight of *Eliahs* tranſlation, ſo may we beholding the diſſolution of this our *Eliah*, cry out *my Father, my Father, the Charet of* Iſraell, *and the Horſemen thereof.*

The words declare and ſet before us *Eliahs tranſlation*, aſcenſion into heaven, ſignifying (in all probability) the Aſcenſion of our *Saviour*: for as *Eliſha* waited to ſee the tranſlation of *Eliah*, ſo the Diſciples waited, and beheld the [f] *Aſcenſion* of *Chriſt*. It ſhadowed alſo our Reſurrection. *Enoch* was tranſlated before the Law, *Eliah* under the Law, *Chriſt* under the Goſpell; to ſhew that the Beleevers of all ages, before the Law, under the Law, under the Goſpell, ſhall in the appointed time aſcend into heaven: and it likewiſe is a divine, evident and aſſured teſtimony, that all *Gods* holy people after the paſſage of this earthly pilgrimage, ſhall enjoy life everlaſting in the Kingdome of heaven. [f] Acts 1. 10. 11

In the words ſome things require a little explication; By the *Charets of fire, and horſes of fire*, is meant the Angels of *God* likened to *Charets* and *Horſes*. 1. For their ſtrength. 2. For their valour. 3. For their fighting for the Church of *God*, and againſt the enemies thereof. 4. For their readineſſe, ſpeed, and quickneſſe in the execution of *Gods* counſels. 5. For their order, ſubmiſſion, and ſubjection unto *God*, they are not like horſes in an open field running whither they liſt, but like horſes in a Charet, going when, whither, and which way the *Lord* will haue them. They are ſaid to be *Horſes of fire, and*

lesse, stony, stupid; and therefore as *Moses* stroke the rocke [a] *twice, that waters might come forth*, so doth *God* often strike us, sometimes in the feete, in our Inferiours; sometimes in the sides, in them that are most deare unto us; sometimes in the armes, in them that be our cheife Assistants; sometimes in the head, in them that are our Governours; sometimes in the face, in the eye the tendereſt part, in our Pastor: and all this the *Lord* doth to draw from us the teares of true repentance.

[a] Num. 20. 11

I haue beene to you of this place of late a Messenger like [b] *Cushi* to *David*, bringing nothing but sad and sorrowfull tydings of the fall of your friends and acquaintance; like the Messengers comming to *Iob* one after another, with [c] tydings of taking away the sheepe, oxen, asses, the death and slaughter of his servants, sonnes and daughters. It was but on Tuesday last I brought you heavy tidings of the death of a pious and eminent Magistrate, and now am come againe with the like sad and dolefull message, of the death and departure of your holy, faithfull, and painefull Pastor: Of whom whiles they lived, I may say as *David* did of *Saul* and *Ionathan*, [d] *from the bloud of the slaine, and the fat of the mighty, the bow of* Ionathan *turned not backe, and the sword of* Saul *returned not emptie*: so these; The Sword of the one in the *Magistracie*, and the Bow of the other in the *Ministerie* prospered and prevailed mightily: of that sweet communion which was betweene them, of the unparallel'd integrity of their conversations, agility, industry, un-weariednesse in their callings, I may speake againe in the language of *David* touching *Saul* and *Ionathan*, [e] *2. Sam. 1. 23. They were louely and pleasant in their liues, and in their death they were not divided; they were swifter then Eagles, they were stronger then Lyons.* And as to you who lately enjoyed the benefit, the comfort of their presence, labours, abilities, I may say once againe with *David* there, Vers. 24. *Yee daughters of* Israel *weep over* Saul, *who clothed you in scarlet with other delights, who put on ornaments of gold upon your apparel; how are the mighty falle in the midst of battle?* So in this case; O Town, O People, O Congregation, weepe over these men, who late-

[b] 2 Sam. 18.

[c] Iob 1.

[d] 2 Sam. 1. 22.

[e] 2 Sam. 1. 23.

ly

ly ſought your welfare, ſtudied your good, were inſtruments of your peace, of your honour, of your enrichment: whoſe endevours, whoſe deſires, whoſe labours were to adorne you with the choiſeſt ornaments, and to fill you with the ſweeteſt delights. O how are theſe mighty men fallen in the middeſt of this Battell! And touching him whoſe corps lyeth now before us, we may all ſay as *David* of *Ionathan*, Verſ. 26. *We are diſtreſſed for thee*, O holy, and godly Paſtor, O zealous and painfull Miniſter, *very pleaſant haſt thou beene to us, thy loue to us was wonderfull, paſſing the loue of Women*; O how is this mighty man fallen! and the weapons of his warre periſhed! And as *Eliſha* in the Text upon the ſight of *Eliahs* tranſlation, ſo may we beholding the diſſolution of this our *Eliah*, cry out *my Father, my Father, the Charet of* Iſraell, *and the Horſemen thereof.*

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Charets of fire, to shew that they are zealous, fervent, earnest, and full of life and power, as the burning fire, in the execution of their office. Thus by the Prophet *Zacharie* they are likened
g Zach. 6. 1, 2. to g *horses and Charets comming out between the mountaines*, to shew that they come forth with resolution, courage, preparednes in a speedy manner to execute *Gods* will & counsell, which is firme like the mountaines: and by the *Apostle* they are stiled
h Heb. 1. 7. a h *flaming fire*, and by the Prophet *Isajah* they are called i *Seraphin, ab vrendo*; to shew their fervor in the way and worke wherein the *Lord* doth set them: and for this also they are resembled to the wind, because as the wind is a strong and speedy messenger, so are the Angels of the *Lord*: and herein we may clearely see, that the more strong, couragious, speedy, obedient and fervent we are in our callings, the more doe we resemble the holy Angels.
i Isa. 6. 6.

The words thus explained, fall asunder into two generall parts.

1. *Eliahs* Translation.

Behold there appeared a Charet of fire, and horses of fire, and parted them asunder, and Eliah went vp by a whirlewinde into heaven.

2. *Elisha's* Lamentation.

And Elisha saw it, and he cryed: my Father, my Father, the Charets of Israel, and the Horsemen thereof: And he saw him no more: and he tooke hold of his owne cloths, and rent them in two peices.

In the first of these, *Eliahs* Translation, we may consider;

1. *Motus*: he went vp.
2. *Terminus a quo*, from whence he went vp, *from the earth*.
3. *Terminus ad quem*, to what place he went, *into heaven*.
4. *Instrumenta motus*, a Charet of fire, horses of fire, and a whirlewinde.

In the second; *Elisha's* Lamentation. There is

1. *Motivum*: an Inducement to this Lamentation: and this is threefold; the 1. externall, *he saw it*; the 2. internall, his affection: *my Father, my Father*: the 3. mixt,

or

or experimentall, drawne from the defence ministred to *Israel* by *Eliah*, whereof *Elisha* was very sensible, and therefore called him, the *horsemen and Charet of Israel.*

2. Here is *Gradus*, the degree of his griefe, not a little, but much, *he cryed.*
3. *Incrementum doloris*, the increase of his sorrow, that *he should see him no more.*
4. *Signum*, the signe of his griefe and sorrow, *he tooke hold of his owne Cloths, and rent them in two pieces.*

Thus you see the words are like a tree of many branches, each bearing his particular fruit, of some of which wee will take a more slender, of others a fuller taste: and first to begin with the first thing noted in *Eliahs* Translation.

The *terminus a quo*, from whence he ascended, *from the earth:* when *Eliah*, and *Elisha* were walking together, the Charet of fire, and horses of fire parted them asunder, and *Eliah* went vp to heaven, he was carried vp from the earth: thereby shewing;

That the earth is not the abiding place of Gods people; [k] *Wee haue no continuing Citie here* (saith the Apostle) *but seeke one to come:* 1. This is an enemies country, Satan is stiled *the* [l] *God of this world*; here we are [m] *hated*, and therefore as *Iacob* when he beheld that *Labans* countenance was not towards him [n] as before, that he had ten times changed his wages; tooke his wiues, children, cattle, and returned to his owne Country, so we beholding how the world doth frowne vpon vs, how it doth exercise vs with many changes, we should willingly forsake it, and gladly goe to our heavenly home. 2. Our Christ, our Iesus is [o] *risen, ascended, he is not here*, and therefore as the Bee resteth not till he returne to his hive, as the [p] *Doue* found no resting place till shee came againe vnto the Arke; no more should we till we returne to our God, and our Iesus, and haue the full fruition of their blessed presence in the heauens. 3. Our portion is not in this life, the men of the world haue their [q] portion here, our [r] *Inheritance is reserved for vs in the heavens*: O therefore let vs not *labour for the bread which*

Doct.

[k] Heb. 13. 14.
[l] 2 Cor. 4. 4.
[m] Iohn 15. 19
[n] Gen 31. 2.
[o] Luke 24. 6.
[p] Gen. 8. 9.
[q] Psal. 17: 14.
[r] 1 Pet. 1. 4.

[f] Iohn 6. 27. [g] Mat. 6. 19. 20 *Which doth* [f] *perish; let vs not lay vp for our selues treasure vpon* [g] *earth, where the rust and the moth doth corrupt, and where theeues breake through and steale, but let vs lay vp for our selues treasure in heaven.* For this is the *terminus ad quem*; the place whereunto we must moue, as *Eliah* here did.

[u] 1 Kings 18. 45, 46. It is not long since *Eliah* ranne [u] on foote, and *Ahab* rode in his Charet; but now *Eliah* he hath a Charet, a Charet of fire, and Horses of fire, a bright, a glorious, and shining Charet, a company of blessed Angels to carry him into the holy and highest heavens. Let *Ahab* ride now, *Eliah* shall ride at the last. Gods people shall haue their Charets one day as well as others. And here note.

Doct. *That the future estate of Gods seruants shall be very glorious, though for the present it be contemptible, and ignominious in externall appearance:* the greatest honour of Gods seruants is reserued till after their departure out of this earthly pilgrimage. Now in deed like *Eliah*, they walke on foote, but at last they shall be like *Eliah* in his fiery Charet; now they be like *Ioseph* in prison, then they shall be like *Ioseph* ruling in the second place in the Kingdome; for then they shall be next to God and Christ in the Kingdome of heaven. As *Salomon* had

[w] Eccle. 10. 7. seene of old, * *seruants vpon horses, and Princes walking as seruants vpon the earth:* so now, men that are slaues to their owne lusts, bondmen to Satan, seruants, yea drudges to the world, these are on horsebacke, exalted, preferred, endowed with earthly riches, worldly honours, but they who are *Kings* and *Priests* to *God*, these walke like *seruants* on foote, these are in a low and despised estate for the most part; but there is a day comming wherein the Lord will dispell all the clouds of ignominy now covering them, and cause a glorious Sunne to

[x] 2 Cor. 5. 2. shine vpon them: they shall then haue a very glorious dwelling, [x] a dwelling in the heavens, a dwelling made without

[y] Heb. 11. 10. hands, a Citie whose [y] *builder* and *maker* is *God*, a dwelling so rich, so beautifull, so sumptuous, that in comparison here-

[z] Dan. 4. 30. of, the [z] Palace whereof *Nebuchadnezzar* so boasted, is but a

[a] Luke 23. 43. base Cottage. Then they shall haue a [a] *Paradise*, in respect whereof the most delightfull places, the pleasantest garden

upon

upon earth, are but a barren wildernesse: then they shall haue treasure, in respect whereof the choisest jewels are but dung, and drosse, such a tree to gather fruit from, as in regard thereof, the chiefe Vines are but brambles, and thornes, and briars, such a well-spring to drinke of, as in comparison thereof, the sweetest Wine is but slimy water, as it is very fully expressed by our [b]Saviour, *Rev.* 22. 1. 2. for then as *Cyprian* saith, *Nihil deerit, nihil oberit, omne desiderium eorum Christus praesens implebit, non senescent, non tabescent, non putrescent amplius, perpetua sanitas, felix aeternitas beatitudinis illis sufficietiam confirmabunt*: then nothing shall be wanting, there shall be nothing which shall hurt: the blessed face and presence of Iesus Christ shall fully satisfie all their desires, &c. For

[b] Rev. 22. 1, 2.

Then there shall be deliverance from all sinne, then there shall be gardens without weed, trees without either superfluous branch, or withered leafe, then there shall be garments [c] without either spot, or wrinkle, as [d] *Absolon* was said to be without bodily blemish, from the crowne of the head to the sole of his feete; so shall Gods people at last be without all blemish both in their soules, and also in their bodies; now they are as the Moone bright and glorious, yet as the Moone, so they haue their spots, and are subject to spirituall waxings, and wanings, but at last they shall be as the Sunne, wholly, unchangeably pure, glorious, in an estate more excellent then the estate of *Adam* in his innocency: in him there was a *posse cadere*, a possibility to fall, but *Gods* people shall be confirmed as the Angels of *God*, so that they shall be free from a possibility to be drawne to sinne.

Reasons. 1.

[c] Ephe. 5. 26.

[d] 2 Sam. 14. 25.

Then there shall be a discharge from all weaknesses, maladies, distempers, disorders of nature, evils and inconveniences whatsoever; then there shall be a cessation from all [e] *labour*, a removall of all sorrowes, the [f] *first things shall passe away*, the miseries, troubles, and changes attending this life shall be gone, like a Land-floud that passeth by, like a cloud driven away by the wind, they shall be wasted away in death, done away in the graue, as the [g] *Leprosie* of *Naaman* in *Iordan*: they shall haue an absolute and blessed freedome

[e] Rev. 21. 4.

[f] Rev. 21. 4.

[g] 2 King. 5. 14

from all evils both inward and outward, of the body and of the soule, for they [h] *shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate, for the Lambe which is in the midst of the throne shall feed them, and shall leade them unto living fountaines of water, and God shall wipe away all teares from their eyes.*

[h] Rev. 7. 16, 17

3 Then they shall haue victory over all enemies, then all aduersarie powers shall vanish like smoake before the Sunne, and fly like the [i] *Philistines* before *Israell*: now as *Israell* had the [k] *Canaanites*, so haue we them that be thornes in our sides, and pricks in our eyes, now we are [l] *buffeted* by Satan, now we are troubled with the *pricke in the flesh*: but then [m] *Satan shall be troden under our feete*, then our enemies shall be made our [n] *footstoole*, then we shall haue a perpetuall tryumph, we shall not feare an enemy, nor loose a friend.

[i] 1 Sam. 17.
[k] Iude 2. 3.
[l] 2 Cor. 12. 7.
[m] Rom. 16. 20.
[n] Mat. 22. 44.

4 Then they shall have the fruition of all good, a glorious dwelling, a City of pure gold, the foundation of the walles garnished with precious stones; and the gates thereof of pearles, as our *Saviour* at large describeth it, [o] *Revel.* 21. to shew that nothing is so precious, so bright, so glorious, so rich, so deare to us, as can sufficiently set out the transcendent and unconceiveable excellency of that heavenly City: then also shall we haue the sweet communion of the Saints; were the dwelling never so glorious, should a man be constrained to dwell alone, it would proue a great abatement of his contentment, delight, and comfort: therefore for the filling up of the joy of his servants, *God* hath provided for them not onely glorious mansions, but also the comfortable communion of his Saints and Angels: *they* [p] *shall set downe with Abraham, Isaack, and Iacob*, they shall come to an innumerable company of Angels, to the generall Assembly, and Church of the first borne &c. And which is most of all, more then all the rest, they shall haue the blessed vision of *God*: a glorious house, the company of the children, there is little; without the presence of the Master of the house, the Father of the Familie: so heaven, so the communion of the Saints, were little; should we not also behold the face of *God*: for

[o] Rev. 21. 17, 18, 19.
[p] Mat. 8. 11. Heb. 12. 22, 23.

as

as the fruition of the husbands presence, the sense of the husbands loue doth more solace, satisfie, rejoyce, and delight the wife, then the statelinesse of the dwelling, the presence of all her companions: so the fruition of *Gods* face and fauour, the *Lord* filling the soule with his celestiall brightnesse and glory, we seeing him face to face, and he becomming all in all unto us, this is much more then all the rest: and herein standeth the perfection, the consummation of our happines, therefore our *Saviour* saith, [q] *there shall be no more curse, but the throne of God, and of the Lambe shall be in it, and his servants shall serue him, and they shall see his face.* [q] Reu. 22. 3, 4.

Quest. But if the future estate of *Gods* servants be so honourable, so full of all satisfaction, so glorious; why are they so willing to continue upon the face of the earth? Will any man desire to continue in a wildernesse, when he may liue in a glorious Paradise, to abide in an enemies countrey, when he may enjoy all fulnesse in his fathers house, to liue in a prison, when he may partake of the sweetest freedome?

Resp. The people of *God* desire long life; 1. Sometimes for the making of their [r] *peace* with *God* more fully before they finish this earthly pilgrimage. 2. Sometimes they may also glorifie *God* with their bodies, which by death are [s] *disabled* to doe *God* any service. 3. Sometimes that they may among men [t] *celebrate* and prayse *God* for his blessings and fauours bestowed upon them, that they may be an encouragement to *Gods* people, an ornament to *Gods* truth, a terror to the adversaries of it here upon earth. 4. Sometimes that they may perfect *some good work* which they haue begun, do good to others in their places and callings: thus [u] *Paul*, though he knew *it was better for him to bee dissolved, and to bee with Christ*, yet he was willing to liue longer, because *it was good for them that he should continue with them*: so that though the people of *God* sometimes for such causes doe desire continuance here, yet it no way denieth this truth, that their future estate in the heavens is very glorious. And if so be, their future estate be so glorious, so pleasant, so comfortable, as we haue clearely seene it is. Then first;

[r] Psal. 39. 13.
[s] Psal. 64, 5.
[t] Psal. 30. 10. Psal. 84. 10, 11, 12.
[u] Phil. 1. 23.

This must teach the people of *God* patience under
Vse. their present burthens, troubles, tryals, miseries; the joy is
I behind, the glory, the *Crowne is* [w] *laid up for hereafter*; here
[w] 2 Tim. 4. 7,8. like *Israell* we haue but a little taste, a few [x] *grapes* in the
[x] Num. 13. 23 way, the full *Vintage* is reserved till at last; here we are like
[y] Iudg. 14. 14. *Sampson*, the honey wee haue is in the [y] *belly* of a *lyon*, but hereafter we shall haue sweet without sowre, light without darkenesse, rivers of joy without a tempest: therefore as the servant patiently endureth the heate of the day, in expectation of his wages in the evening; the Souldier the dangerous and deadly wounds of the battell, in expectation of a Crowne; the husband-man the heate of the Summer, the cold of the Winter, comforting himselfe with the comming of a full and liberall harvest: let us doe the like in this case, here is a wages, a crowne, a harvest, which will abundantly answer all losses, labours, hardnesses, reproaches, and whatsoever doth for the present annoy us. As our *Saviour* said in
[z] John 16. 21. another case, a [z] *Woman when shee is in travell hath sorrow because her houre is come, but as soone as shee is delivered of the child, shee remembreth no more the anguish for joy that a man is borne into the world*: so in this case the people of *God* are now often in great anguish, like a woman in travell, but when this life is ended, when our regeneration & new birth shall be fully accomplished, we shall meet with that which will swallow up all our former griefe and trouble, and make it as if it had never beene: and as *Salomons* mother said in that case,
[a] Prov. 31. 6,7. [a] *Prov.* 31. *giue strong drinke to him that is ready to perish, and Wine to those that be of a heavy heart; let him drinke and forget his povertie, and remember his misery no more*: so here is a cup of consolations, here is sweet wine, here is a pure river, whereof when we once come to drinke our full draught, we shall forget our poverty, we shall remember our misery no more: therefore let us according to the charge of the *Psal-*
[b] Psal. 37. 5,6 *mist*, [b] *commit our way to God, trust in him, and the Lord shall bring it to passe, he shall bring forth our righteousnesse as the light, and our judgement as the noone day*: and in all our troubles, tryals, and against all adversary powers, let us say as

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the Prophet *Micah* doth, *rejoyce not against me, O mine enemy, when I fall, I shall rise, when I set in darkenesse, the Lord shall be a light unto me: I will beare the indignation of the Lord because I haue sinned against him, untill he plead my cause, and execute judgement for me: he will bring mee forth to the light, and I shall behold his righteousnesse.* And reckon also with the [d] *Apostle*, that the *sufferings of this present time are not worthy to be compared to the glory which shall be reuealed in us:* and evermore remember that of S. *Paul* to the *Corinthians*, that [e] *our light afflictions which are but for a moment, worketh for us a far more exceeding and eternall waight of glory: While wee looke not at the things which are, but at the things which are not seen, for the things which are seene are temporall, but the things which are not seene are eternall:* thinke I beseech you of these things and let patience haue her [f] *perfect worke*, in all tryals, troubles, changes, wherewith the *Lord* shall be pleased to exercise you.

[c] Mica 7. 8, 9.
[d] Rom. 8. 18.
[e] 2 Cor. 4. 17. 18.
[f] Iam 1. 4.

This must teach the children of *God* constancy in the way and worke of *God*, there is a blessed price at the end of this race, there is joy, peace, glory, fulnes, unvtterable, [g] incõceiveable: O therefore be not like *Gideons* many thousands which [h] *fainted*, which *bowed downe upon their knees, and drunke of the waters*, and so were discarded as unfit for the battell: be not afraid of any losse, of any trouble, of any inconvenience having given your names to *God*; O bow not downe againe to the world, be no more as servants to your lusts, or drudges to the earth: I beseech you say not with the sluggard [i] *there is a lyon in the way, a lyon in the streete*, feare not the lyon of opposition, of reproach, of earthly losse, or transitory trouble, but goe on in the way of *God*, be faithfull in the Covenant of the *Lord*, be courageous in the service of our *God*: and then as the spirit of the *Lord* came [k] *mightily* upon *Sampson*, so mightily, *that he rent the lyon in pieces which roared against him*, and found at length a *honey combe in the belly of him*: so shall the *Lord* inable you to vanquish all oppositions, and draw very sweet comforts from your present disquietments. Let not the proverbe take hold of you, [l] *the dog is returned a-*

[g] 2 Isa. 64. 4.
[h] Iudg 7. 5, 6, 7.
[i] Prov. 26. 13.
[k] Iudg. 14 5, 6. 8.
[l] 2 Pet. 2. 22.

gaine to his vomit, and the ſow to her wallowing in the mire; be
[m] 1 Tim. 1. 19, 20. not like [m] *Hymineus* and *Philetus*; like unskilfull and cowardly marriners, that flie backe or make ſhipwracke with
[n] 2 Tim. 4. 10. every tempeſt: doe not with [n] *Demas* forſake *Paul*, leaue the Miniſtery, become a ſtranger to the word, and forſake *God*, and goe backe againe to this preſent world: be not like
[o] Iohn 6. 66. the diſciples, which followed *Chriſt* for the [o] *loaues*, but afterwards went backe, and came no more to him: but like *Gideons* 300. Souldiers, goe yee on without fainting, without bowing downe to the world: reſolue in this, as *Heſter* did
[p] Heſter 4. 16. in that caſe, [p] *Heſter* 4. *If I periſh, I periſh*, whatſoeuer you looſe, whatſoeuer you endure, here is an ample recompence: be you faithfull, be you upright, be yee conſtant as *Eliah* was, and you ſhall at laſt haue a *fiery Charet* as *Eliah*
[q] Gen. 6. 9. had. Walke with *God* without wavering as [q] *Noah* did, as he ceaſed not from building the *Arke* whatſoeuer diſcouragement was miniſtred, no more doe you ceaſe to adde grace to grace, as the builders doe ſtone to ſtone, till you attaine perfection: and then as *Noah* had his *Arke*, was preſerved in it when others periſhed, ſo ſhall you haue ſafety, peace, joy, comfort, and everlaſting tryumph, when others ſhall periſh in the deluge of *Gods* judgements. Be conſtant
[r] 1 Sam. 17. 33. 34. as [r] *David* was, and then as he overcame the *beare*, the *lyon*, the great *Goliah*, and enjoyed the Crowne at length, ſo ſhall
[s] Rev. 2. 10. we the Crowne of glory at the laſt, if we [s] *bee faithfull unto*
[t] Heb. 11. 26, 27. *the death*: therefore with [t] *Moſes* ſeeing him that is [t] *inviſible*, and *having an eye to the recompence*, let us *chuſe rather to*
[u] Heb. 10. 34. *endure affliction with the children of God, then to enjoy the pleaſures of ſinne for a ſeaſon*: and knowing that we haue an [u] *abiding ſubſtance in heauen*, let us with the primitiue Chriſtians take the ſpoyling of our goods joyfully. This is the property of true grace, this is peculiar to the man that is truely
[w] Prov. 4. 18. pious, [w] *to ſhine more and more like the light unto the perfect day*: the trees of *Gods* planting be knowne from all other
[x] Pſal. 92. 13. trees, by *bearing* [x] *much fruit in their old age*: this is that
[y] Gal. 6. 9. which hath the promiſe, *who ſhall reape but he that* [y] *fainteth*
[z] Mat. 13. 13. *not?* And who ſhall be ſaued, but he that [z] *continueth to the end?*

end? That corne alone which holdeth out unto the harveſt, is gathered into the garner.

Is the future eſtate of Gods ſervants ſo pleaſant, ſo eminent, ſo tranſcendently glorious? Then this muſt cauſe the children of God to entertaine death with all cheerefulneſſe, how terrible ſo ever in it ſelfe, though it be as the Phyloſopher ſaith, πάντων τ φοβερῶν φοβερώτατον, of all fearefuls the moſt fearefull; or as *Iob* ſtiles it the [f] *King of terror:* though looked vpon in it ſelfe, it be to the people of God, as once the face of *Eſau*, a terror to *Iacob*, yet looking vpon the glory, dignitie, and fulneſſe of all bliſſe which doth attend it, it ſhould be to the people of God, as the face of *Eſau* was at laſt to *Iacob*, even as the [t] *face of God:* in the thought of this we ſhould rejoyce, as the hireling in his thoughts of the Evening; as the traveller in the thoughts of his bed; as the warriour in the thought of the day of his triumph. For I may ſay to you of *death*, as *Hugh Laverock* ſaid to his fellow-Martyr *Iohn A Price* of the *Lord* of *London*: *Be of good comfort my brother, for my Lord of London is our good Phyſitian, he will cure thee of all thy blindneſſe, and me of my lameneſſe this day:* ſo beloved, all yee that truely feare *God*, all that put away all filthineſſe of the fleſh, and perfect holineſſe before him in feare, be of good comfort, *Death* will be your very good Phyſitian, it will cure all your diſeaſes, end all your miſeries, ſet you free from all troubles. And therefore as the people came readily to [u] *Bethesda* to be healed of their infirmities; as we come cheerefully to the Phyſitian; ſo ſhould we to the graue; for what is death to the people of God? what is it to them to die? but as the Inhabitants leaving of an old and ruinous houſe, the Muſitians laying downe of a Lute whoſe ſtrings are broken, the Carpenters putting aſide of a worne Inſtrument, vnfit for any longer ſervice, or imployment; what is *death* to *Gods* children, but as a gueſt making haſt out of his Inne to his long, his louely, and deſired home; as the putting off of a worne, rotten, and ragged ſuite of apparell, to put on rich, and comely rayment; for while we liue, we are like [w] *Iosua the high Prieſt, clothed with filthy garments*, but when we die, then

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f Iob. 18. 14.

t Gen. 33. 10. 11.

u Iohn 5. 4, 5.

w Zach. 3. 3, 4, 5.

then we are like *Iesua with a faire Mitre vpon his head, and comely rayment about his backe.* And therefore we should earneſtly deſire to be * *abſent from the body, that we might be preſent with the Lord.* For the day of *death* to the body is (as one ſaith) *the birth-day* of eternitie to the ſoule: *Seneca* who ſaw the immortalitie of the ſoule, the future felicitie of it, but as through a cloud, by ifs, and ands, yet profeſſeth, that when he thought but a little of it, & had ſome pleaſant dreames thereof, he loathed himſelfe, and all his trifling greatneſſe: *Socrates* alſo ſweetned his cup of poyſon, with his diſcourſe of the *ſoules Immortalitie*, to the amazement of the beholders: how much more ſhould chriſtian, & ſanctified ſoules be raviſhed, affected, enflamed with the meditation of it. O how ſhould this cauſe vs to thirſt after death, as † *David* after the *Waters in the wells of Bethlem*, and to breake thorough all difficulties, to attaine that immortall, & ever-bleſſed eſtate which to the people of *God* attendeth this life, as *Davids* Worthies brake thorough the hoaſt of the *Philiſtines*, to fetch them waters; and as *Laurence Saunders kiſſed the ſtake, and ſaid well-come be the croſſe of Chriſt, Well-come be everlaſting life, my Saviour began to me in a bitter cup, and ſhall I not pledge him?* ſo ſhould we entertaine death, as a very well-come gueſt, as a very deare friend, our ſoules ſhould ſay within vs, *Welcome be death, welcome be everlaſting life, my Saviour is gone before me, and ſhall I not goe after him?* As the Lyon deſires to goe out of the grate, the Eagle out of the cage, and the priſoner out of the priſon-houſe, ſo ſhould we with *Paul* deſire to be § *diſſolved, and to be with Chriſt.*

* 2 Cor. 5. 8.

† 2 Sam. 23. 15, 16.

§ Phil. 3. 23.

This ſhould moderate our griefe and ſorrow conceived at the departure of our godly friends: For 4

1. This is the day of their *Freedome*, who is not comforted to ſee his friend come forth of priſon, to ſee him ſet free from all perſecution and trouble? Afrer *Eliah* went vp in his fiery Charet, *Iezabel* could no more make him flie, ſhee had no more power to moleſt and perſecute him. 1 *Freedome.*

2. This is the day of their *Honour*, now with *Eliah* they ride in their fiery Charet into heaven; now as *Salomon* ſaid of 2 *Honour.*

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the [a] *poore wise childe*, may I say of all that are [b] *wise vnto salvation*, though poore, though afflicted, during their abode on earth, yet now they shall come out of prison, out of a troublesome, and low estate, to [c] *reigne with Christ in his Kingdome*. And I may well say to all that sorrow for their religious deceased friends, as *William Hunter* said to his Mother when he was to suffer Martyrdome: *For a momentany paine, I shall haue a crowne of life, and may you not be glad of that?* So they for a slender, troublesome, contemptible condition, haue a full, a peaceable, a glorious estate in heaven, and haue in that respect great cause of rejoycing.

[a] Eccles. 4. 13.
[b] 2 Tim. 3. 16
[c] 2 Tim. 2. 11. 12.

3. This is the day of their *Ioy*, now they are [d] *betrothed*, but then the Marriage betweene [e] *Christ* and their soules shall be consummate; as the *Marshals* wife of *France* said to her husband at the stake, *Be of good cheere, your wedding was but a shadow, an earnest of the blessed marriage, which the Lambe will now consummate*. This then is the Marriage day of the godly, and who will not rejoyce, at least a little with his friend on his Marriage day?

3 *Ioy*.
[d] Hos. 2. 19. 2 Cor. 11. 1. 2. 3.
[e] Rev. 19. 7.

4. This is the day of their *Recompence*, now their [f] *workes follow them*, now is their harvest, though heretofore they haue [g] *sowne in teares*, yet now they *reape in joy*.

Recompence.
[f] Rev. 14. 13.
[g] Ps. 126. 5. 6.

5. God gaue our godly friends to vs but for a season, we are Tenants at will, the *Lord* may put vs out at his pleasure of all our possessions, and therefore we should learne with *Iob* to submit our wills to Gods will, and say, [h] *the Lord gaue, and the Lord taketh, blessed be the name of the Lord*.

[h] Iob 1. 21.

6. We *shall shortly goe to them*, they cannot returne to vs, it is but a little while, and we shall for ever haue [k] their fellowship in the heavens.

[i] 2 Sam. 12. 23.
[k] 1 Thes. 4. 13. 14. 17.

7. God will be in stead of all, God will be to the widow, to the woman that hath no husband, in stead of a husband, to the fatherles childe in stead of a father, &c. As *Elkana* said *Hannah* grieving at the barrennes of her wombe, because she had no children; [l] *Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I to thee better then ten sonnes?* So may I say in this behalfe, to every woman, every

[l] 1 Sam. 1. 8.

childe, every parent, every friend, why weepe yee? why eate yee not? why are your hearts grieved? Is not *God* to you in ſtead of ten husbands, ten children, ten friends, ſurely in *God* is all fulnes; and as the Sunne is in ſtead of all Candles, ſo ſhould the Lord be to vs in ſtead of all others, and infinitely more then all helpers, guides, ſtayes, friends, and comforters: Let then the thought of their advantage, who are gone the way of all fleſh before vs, and the meditation of Gods conſtant, and never failing goodneſſe, mitigate the ſorrow, and ſadneſſe which doth vſually attend our loſſe in this behalfe; let their gaine aſſwage the griefe of our loſſe, and alſo quicken vs to a carefull preparation, that whenſoever the day of our diſſolution ſhall come, we may alſo haue a fiery charet with *Eliah* to carry vs into the heavens.

Thus are we come to the laſt thing noted in *Eliahs* Tranſlation, and aſcenſion: the *inſtrumenta motus*, the Angels of the Lord: whence obſerue;

Doct. *That the holy Angels carry the ſoules of the righteous at the day of their death into the heavens:* they now [m] *encamp about them*, they now [n] *miniſter* for their good, and at laſt will carry their ſoules to heaven, as they carried [o] *Lazarus* into *Abrahams* boſome.

[m] Pſal. 34.7.
[n] Heb. 1. 13.
[o] Luke 16. 22.

The ground of this their attendance vpon the righteous, floweth from the Communion, and Conjunction of GODS faithfull people with the Lord Ieſus; a woman joyned in wedlocke with the Prince, is honoured, reverenced, attended, not onely by the common ſubjects, but alſo by the greateſt Nobles in that Princes Court; ſo the Spouſe of Chriſt, true beleevers, being married to Chriſt, are ſerved, attended, waited on, not onely by the common creatures, but alſo by the glorious Angels: O the dignitie whereunto man thorough Chriſt Ieſus is advanced! O that the name of God might be magnified by vs, according to the honour he hath beſtowed vpon vs.

Thus from *Eliahs* Aſcenſion: let vs deſcend vnto, and looke vpon *Eliſha's* Lamentation: wherein you may remember was preſented to vs a threefold motiue. The firſt exter-

nall:

nall: he saw *Eliah* ascending, and thereupon cryed. Wherein you may see; *That the sight of dying or departing is very forcible to moue the affections of the surviving*; ᵖ *mine eye affecteth my heart*, was a saying of the Church in her *Lamentations*: but this I must now passe by. *Note.* ᵖ Lam. 3. 51.

The second motiue was his internall affection: *My Father, my Father*: Where also learne; *That Gods holy Ministers are spirituall Fathers*: and therefore they must be to Gods people, as fathers to the children; and must be loved, reverenced, honoured by the people; as children loue, reverence, honour them that be fathers over them. *Note.*

The third motiue was next; drawne from the experience, *Elisha* had of the safetie, and defence ministred to *Israel*, by the presence of *Eliah* among them, therefore calling him *the horsemen of Israel, and the charets thereof*; because as the *horsemen*, and *charets* are the strength of the people, and the instruments of their defence: so may we hereby learne, *That Gods faithfull Ministers are a singular stay, and defence to the people where God hath set them*: but because time will not giue leaue to speake of these particulars, I will from the degree, increase, and signe of *Elisha's* sorrow, and from his affection, crying, renting his cloths, mourning as for a father; propose vnto you this obseruation. *Note.*

That the death and departure of Gods faithfull Ministers ought to be deeply and affectionately bewayled by Gods holy seruants; as ᵍ *David* lamented, and all the people wept over *Abner* when he was slaine, being a great man in *Israel*, a man that went forth to gather all *Israel* vnto *David*, so haue we great cause to mourne for, and bewayle the death of the spirituall Captaines and Leaders, which are sent forth to gather the people vnto God, and to ʳ reconcile them, and bring them into Couenant with the *Lord*: thus *Elisha* here bewailed the translation of *Eliah*; and King *Ioash* afterwards in the same words lamenteth *Elisha*, ˢ 2 *King.* 13. Now *Elisha* was *fallen sicke of his sicknes whereof he dyed, and Ioash King of Israel came downe vnto him, and wept over his face, and said*; *O my father, my father, the charets of Israel, and horsemen thereof.* *Doct.* ᵍ 2 Sam. 3. 22. ʳ 2 Cor. 5. 18, 19. ˢ 2 Kings 13. 14.

[s] Lam. 1. 19. And this is a part of the Churches Lamentation, [s] *Lam.* 1. 19. 20. *My Priests, and mine Elders gaue vp the ghost in the Citie, behold O Lord, for I am in distresse*: and this was a principall part of the peoples complaint, a great aggravation of their affliction, [u] *Psal.* 74. 9. *Wee* (say they) *see not our signes, there is no more any Prophet, neither is there any among vs that knoweth how long*: and when *Paul* departed from the people of *God* at *Ephesus*, this was their great griefe, that they should see him no more; for at his departure from them it is recorded

[x] Act. 20. 36. 37. 38. * *Acts* 20. *that he kneeled downe, and prayed with them all, and they all wept sore, and fell on Pauls necke, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more*: and that the people of *God* should thus deeply, thus affectionately bewaile the death and departure of Gods Ministers, there is great cause: for

Reasons.

1. Then they are without a *Guide*; as children without a father to instruct, and governe them; as a Ship without a Pilot to conduct them; as an Army without a Captaine to order them; as sheepe without a Shepheard to lead them, so that as in the day of the King of *Israels* fall, the Prophet *in vision*,

[y] 1 King. 22. 17. saw the people scattered like sheepe without a [y] Shepheard, and as men having no Maister: So when the faithfull minister of God, the spirituall Pastor is taken away, then are the

[z] Mat. 9. 36. people *scattered abroad*, as [z] *Sheepe having no shepheard*; then they are as travellers without a guide: then they are as the

[a] 2 Kings 6. 18. 19. *Syrians*, that had their [a] eyes put out, and went they knew not whither, into their enemies Citie, when they thought they had beene travelling to their owne Countrey; so people, when the faithfull Ministers of the Gospell are taken from them; they be as men without eyes, they thinke they are in a good, when they be in a very evill estate, in the way to life, when they be in the very gates of death, for the Ministers are the eyes of the people, therefore called

[b] Isa. 30. 10. [b] *Seers*; and as *Moses* said to *Hobab*, *Leaue vs not I pray thee, for as much as we are to encampe in the wildernes, and thou mayest be instead of eyes to vs*; so may the people say to the Minister of God, *Leaue vs not wee beseech thee, for as much as wee are to travell*

Numbers.

thorough

thorough the wildernes of this world, and thou mayest be to vs in stead of eyes: in stead of eyes to teach vs to discerne the things which differ, to foresee evils to come, to shew vs the mysteries of salvation, to guide vs into the wayes of peace; and therefore as it would grieue a man to haue his eyes put out, so it should much grieue vs to haue the Ministers of GOD, our spirituall eyes, taken from us.

Then they are without spirituall food, as children that haue lost their Father, their mother, their nurse, are often without bodily food. For the Ministers of *God* are their spirituall [b] *Fathers*, the [c] *Nurses* which must draw forth the breasts of spirituall consolations to nourish them, the *sheepheards* which must [d] *feede* them with knowledge and understanding, the [e] *stewards* which must bring forth *old and new out of their treasury*; which must open & apply both the Law and the Gospell to their consciences: [f] *faithfull stewards, dividing the word aright, giuing euery one his portion, and that in due season.* Without these there is a spirituall famine, a famine not of bread and water, but which is farre worse, a [h] *famine of hearing the word of the Lord.* Without these the people at the best are but like the sheepe brought by *Labans* daughters to the well, but could not drinke, till *Iacob rolled away the* [i] *stone*; for what else doth an un-teaching Minister, but gather the people to the well, call them to the word, to heare the Scriptures; but are unable to roll away the stone, to giue the [k] *sence* as *Ezra* did, to diuide the word, and giue them waters out of the welles of life: and therefore as it would much trouble us to be in a bodily, so should it much more disquiet us to be under a spirituall famine. 2

[b] 1 Cor. 4. 16.
[c] 1 Thes. 2. 7.
[d] Ier. 3. 15. Ioh. 21. 16, 17.
[e] Mat. 13. 52.
[f] 1 Cor. 4. 1.
[g] 2 Tim. 2. 15.
[h] Amos 8. 11.
[i] Gen. 29. 8. 10.
[k] Neh. 8. 8.

Then they be without their spirituall comforter, as children when their parents are gone, then their Comforter is gone: the faithfull Ministers are the Comforters of *Sion*, these haue the charge given to minister consolation to the people; [l] *comfort yee, comfort yee my people,* (saith our *God*) *speake yee comfortably to Ierusalem, &c.* These are the *sonnes of* [m] *Consolation*, these are the *Doues* which bring the *Olive branch* of peace to the soule in the deluge of trouble: their voice 3

[l] Isa. 40. 1. 2.
[m] Act. 4. 36.

voice through *Gods* blessing doth appease the troubled conscience, as the [n] *voice* of our *Saviour* appeased the stormy tempest: these under *God* are the Physitians which heale our wounded soules, when all the world cannot cure us, nor minister any peace or comfort to us, as our *Saviour* cured the [o] *woman of her bloudy issue, after that shee had spent all that she had upon the Physitians, and yet was not healed*: for these are the men to whom *God* hath given the [p] *tongue of the learned, to minister a word in due season*; when these therefore are gone, the Instruments of our comfort are gone, our starre is set, we are left in darkenesse, and are as the Church, when she had no *Comforter*, *Lament.* 1. 9.

[n] Mat. 8 25,26

[o] Mark. 5. 39.

[p] Isa. 5. 40.

[q] Lam. 1. 19.

4 Then they are without the meanes of their spirituall freedome, easily taken and kept in the bondage of *Satan*; when the Parents are gone, strangers use to make a pray of the children; so when the Ministers of *God* are taken away, when the spirituall Parents are removed, then sinne, Satan, and the world easily make a pray of the people; for the faithfull Ministry of the Gospell is the thunder by which the devill must be cast downe to the ground like [r] *lightning*: this is the warlike weapon which is mighty thorough *God* to *cast downe the strong* [s] *holds of sinne*, as the walles of [t] *Ierico* were throwne downe by the sounding of the *rammes hornes*, so the walles of sinne, the strong holds of Satan are over-turned by sounding forth the trumpet of the Gospell. Before *Philip* came to *Samaria*, Satan had the possession there, but when he came and preached the Gospell, then the [u] *uncleane spirits* went out of many that were possessed with them; thus is the Ministry of the word an instrument of victory to *Gods* people over the enemies of their salvation: but when the Ministry faileth, then Satans Kingdome is erected, then his throne flourisheth; when the gardener is taken away, then the garden becommeth a wildernesse, when the shepheard is gone, the flocke is scattered, the wild beast maketh a pray of it; as the *Psalmist* saith in another case, [w] *the Lord maketh darkenesse, and it is night, wherein all the beasts of the forrest doe creepe forth, and the lyons roare after their pray*; so here when

[r] Luke 10. 18.

[s] 2 Cor. 10. 4. 5

[t] Ios. 6. 20.

[u] Acts 8. 8, 9.

[w] Psal. 104. 20 21.

the

the *Lord* taketh away the light of the Gospell, bringeth darkenesse, a spirituall night upon us, then sinne, and Satan the [x] *roaring lyon* creepe forth, then they make a pray of the soules of men, then they fill them full of all uncleanesse, then the faithfull City becommeth an harlot, a denne of darknesse, a lodge of all uncleanesse: behold this in the Churches, once eminent, and famous for their knowledge, faith, and holinesse, but now very sinkes of sinne, and all abominations. [x] 1 Pet. 5. 8.

Then they are without their defence, as a child when the Father is dead, when the Parents are gone, is in a sort without a Protector; as a flocke without a shepheard, lyeth open to the mouth of every dog, foxe, beare, lyon, theefe: therefore are the Ministers stiled, the *Horsemen* and *Charets of Israell*, because they are the strength and safegard of the place where they are: where the word of *God* is purely and sincerely taught, there *God* is after a peculiar manner present, shewing his power in the defence of the place and people: to the Minister *God* hath made a very gracious promise, [y] *Behold* (saith the *Lord* to *Ieremie*) *I haue made thee this day a defenced City, and an iron Piller, and brasen wall against the whole Land, against the Kings of* Iudah, *against the Princes thereof, against the Priests thereof, and against the people of the Land: And they shall fight against thee, but they shall not preuaile against thee, for I am with thee to deliuer thee.* And the *Lord* is not onely a defence to the Ministers themselues, but also to the place and people where they are; thus when the *Syrians* compassed the City *Dothan* where *Elisha* was, then was the *mountaines full of Charets and Horses, the Angels of the Lord like an Army standing in the defence of* Elisha, so that the *Syrians* could hurt neither *Elisha* nor the place where he was: thus also when the [a] *Priests, the Leuites, and such of the Tribes of* Israell, *as set their hearts to seeke the Lord God of* Israell, *came to* Ierusalem, *then they strengthened the Kingdome of* Iudah, *and made* Rehoboam *strong, euen so many yeares as he walked in the wayes of* David *and* Salomon. It is not so much the number of the people, the great abundance of riches, and other munition and furniture, as holy and faithfull Ministers, [y] Ier. 1. 18, 19. [z] 2 Kings 6. 16, 17. [a] 2 Cron. 11. 13. 14. 16. 17.

sters, pious and religious people, that are the strength, stay, and instruments of safety to a Kingdome, place or people: therefore when *Iehosaphat* sent forth them that taught in *Iudah*, and had the booke of the Law of the *Lord* with them, and went about throughout all the Cities of *Iudah*, and taught the people; then it is said [b] *the feare of the Lord fell upon all the Kingdomes of the Lands that were round about* Iudah, *so that they made no warre against* Iehosaphat: yea they did not onely forbeare to annoy and hurt him, but then also the *Philistines* brought *Iehosaphat* presents, and tribute silver, and the *Arabians* brought him flockes, seaven thousand and seaven hundred *rammes*, and seaven thousand and seaven hundred *he-goates*: behold here the blessed safety, the great defence ministred to the place and people, where the *Lord* giveth faithfull and teaching Ministers to instruct them: see and consider in this, the singular good attendant upon, and derived unto the places which the *Lord* endowes with sanctified and able Pastors; they by their labours convert many to true holinesse, fill the soules of many with much goodnesse, make them very fruitfull in the workes of all righteousnesse, bring them to be *Gods* deare favourites; they by their prayers also prevaile with *God* for the removall of much evill hanging over, and for the procuring of much good to the place and people where the *Lord* doth set them: and thus they are instrumentally a singular defence unto them, but these being removed, the people become like a City having neither wall nor watchman.

[b] 2 Cro. 17. 9.

6 Then they are without their honour, for as the Parents be in some sort the honour of the children, as well as the children be the crowne of the Parents; so are the Ministers and Ordinances of *God* the crown and glory of the people which enjoy them: therefore *Moses* telleth *Israel*, that *there was no Nation so* [c] *great as they, because there was no Nation had God so nigh unto them, that had such statutes as they, and this was their wisedome and understanding to keepe them*: and therefore also when the *Arke*, which was to *Israell* a testimony of *Gods* presence, as the Ordinances of *God* are now to us, when this

[c] Deut. 4. 6.

this *Arke* I say was taken from them, the wife of *Phineas* refused to be comforted, saying, the [d] *glory was departed from Israell*: for as the starres be the glory and ornament of the heavens, so are the Ministers of *God* the [e] *starres* in the right hand of *Christ*, the ornament and glory of the Church: a great priveledge, a rare favour are *Gods* ordinances where he doth vouchsafe them: [f] *He sheweth his word* (saith the *Psalmist*) *unto* Iacob, *his statutes and his judgements unto* Israell: *he hath not dealt so with any Nation, and as for his judgements they have not knowne them*.

[d] 1 Sam. 4. 21, 22.
[e] Rev. 1. 19.
[f] Psal. 147. 19, 20.

Then they are in great danger of *Apostacie*, when *Moses* 7
was but a few dayes absent from the people, they erected a [g] *golden calfe* to goe before them: when *Iehoiada* dyed [h] *Iehoash* soone turned aside from the way of *God* to idols: the Souldiers will soone goe backe, if their Leader be once gone; the ship will quickly miscarry, make shipwracke, if there be no Pilot in it.

[g] Exod. 32. 1, 2
[h] 2 Chro. 24. 2. 17. 18.

Lastly then they are in a manner without religion, without piety, yea without *God* and *Christ* in the world: when 8
the people were without the Law, and a teaching Priest, they were said to be [i] *without God*, 2 *Chron.* 15. 2. 3. the taking away then of the faithfull Ministers being no lesse then a depriving of the people of their guides, food, comforters, meanes of spirituall freedome, instruments of defence, this robbing them of their glory, exposing them to the danger of Apostacie, and making them like men without *God* in the world, we cannot but confesse that the death and departure of *Gods* faithfull Ministers ought to be deepely and affectionately bewailed by *Gods* holy servants.

[i] 1 Chro. 15. 2, 3.

This therefore serueth for the just and sharpe reproofe of all such as doe not heartily, feelingly, and affectionately bewaile the departure, death, and want of *Gods* faithfull Ministers, the removing of these Candlesticks, the going out of these bright and shining lights: many of us now are like *Israell* of old, weary of our heavenly *Manna*, as they of [k] *theirs*, and as they *fell a lusting after the onions, and flesh-pots of Egypt*, so doe many of us after the old *Egyptian* doctrine, though

Vse.

[k] Numb. 11. 5, 6.

though the Gospell was never taught amongst us, opened to us with such clearenesse, power, evidence, and demonstration of the spirit as now, yet because it hath beene long continued, many begin to loath it, to grow very weary of it, to take at least no pleasure in it. It was *Seneca* his observation of old, *Sol spectatorem non habet, nisi cum deficit, nemo observat Lunam, nisi laborantem, adeò naturale est magis nova quam magna mirari*; *the sunne hath no beholder except ecclipsed, no man observeth the moone, unlesse when shee is in travell, so naturall it is unto us to admire new things, rather then great things*: the doctrine which is stiled Popish we reject, because it hath an old name, but let the same doctrine come under a new name, a doctrine as like the Popish, as one egge is like another, as the Sunne that shines now, is like that which shined many yeares agoe; or rather if ye will, as the bramble which groweth now, is like the bramble which grew a hundred yeares since; though a man might say to the teachers and embracers of it, as the *Prophet* to *Ieroboams* wife disguising her selfe, [l] *come in, come in, thou wife of* Ieroboam, *why fainest thou thy selfe to be another then thou art*? So we in this case, for as she was the same woman, onely her apparell and gesture was changed, so let this be the same doctrine with that which we call popish, yet because under a new name, a little disguised, somewhat arrayed in other apparell, it will be by some highly esteemed, strongly imbraced, the fall of the truth and faithfull Ministers of *God* not at all bewailed: and what doe men by this declare, but that 1. They were never of [m] *the truth*. 2. That they never unfainedly [n] *loved* the truth. 3. That they never [o] *felt* the *saving power* nor heavenly comforts of it, if they had tasted the sweetnesse of it, beene acquainted with the joy and peace which this ministreth, had they seene the beauties, the glory and excellency of *God* in it, then as *Peter* beholding the glorious transfiguration of our *Saviour*, said, [*] *it is good being here, let us build three tabernacles, &c.* so would they say, it is good being under the Gospell, it is pleasant, it is comfortable being here, let us build our Tabernacle here, O let us dwell under this for ever.

[l] 1 Kings 14.

[m] Ioh 18. 37.
[n] 1 Ioh 2. 19.
[o] 2 Thes. 2. 10
[o] 1 Pet. 2. 3.

[*] Mat. 17. 4.

This

This must therefore moue us to bewaile the losse of *Gods* faithfull Ministers, the removing of these comfortable and shining Candlestickes; as the child bewaileth the losse of his parent, the traveller the losse of his guide, the patient the death of his Physitian, the Army the fall of their Generall; and as all *Israell* was gathered together, and [p] *lamented* the death of their *Samuell*: so haue you great cause to lament the death of your *Samuell*, the departure of your faithfull Pastors as *Ionah* was much grieved at the [q] *withering* of the *gourd*, which was a shadow over his head, a comfortable protectiō & refreshment to him, so haue you great occasion to be grieved much at his withering, at his dissolution, who was a shadow, an instrument of much, of sweet refreshment (whiles he lived) to your soules. And as *Hagar* sate downe and [r] *wept* because her *bottle was emptie*, so haue you great cause now to sit downe and weepe, because the well which was wont to send forth waters of consolation is now dryed up: for now you may behold how your *Eliah*, like him of old, though not in body, yet in soule is gone in his *fiery Charet* into heaven; he who shined like the Sunne to you of this place for some yeares, is now gone downe from your Horizon, whom your eyes shall see no more till the morning of the *Resurrection*: the [s] *tree* whose fruit lately fed you, whose branches lately shadowed and refreshed you, is now withered, dead and dry, no more fruit to be gathered from him: he that was in some respect the *Father, the Charets and Horsemen* of this place, is now like *Eliah* parted asunder from you; he that stood like [t] *Iacob*, to *roll away the stone from the well*, to open and giue you the sence of the *Scriptures*, can now no more doe that office for you: he that lately stood like a [u] *Watchman* upon your walles, to awaken you, to warne you, is now by death put to silence, and can no more call upon you: he who of late like a good Steward brought out of his store-house old and new, brake the bread of life amongst you, hath now giuen account of his stewardship, and shall no more be steward over you. *God* gaue you a great blessing in him, the *Lord* grant there be no curse attend his removall. Sure I am as the

[p] 1 Sam. 25. 1
[q] Ionah 4. 6. 7. 8.
[r] Gen. 21. 16
[s] Mat. 13. 22.
[t] Gen. 29. 8. 10.
[u] Isa 60. 6.

people said of *David*, [w] *thou art worth ten thousand of us*; so may we say of him, he was worth a great number of them that doe survive him: the greater was his worth, the more should be your griefe, yet as our *Saviour* sayd to the daughters of *Ierusalem*, [x] *daughters of* Ierusalem *weepe not for mee, but weep for your selues & for your children*, so may I say to you weepe not for him that is now departed from you, but weep for your selues and for your children, for the great losse you haue taken; as for the gaine which he hath gotten, the crown which he hath won, there is cause of rejoycing: for he you well know, was a man in whom there was a rare confluence of all vertues, as of lines meeting in one Center, streames running into one Ocean; there was indeed a singular compleatnesse in him, his soule was a rich store-house, a glorious garden, having jewels and flowers of all sorts, a tree laden with all kind of fruites: I may say of him as *Horace* in another case,— *Micat inter omnes Iulium sydus, velut inter ignes Luna minores*: and as the people said of [y] *Saul* in regard of his bodily stature, so may I say of this man in regard of his endowments, *he was the head and shoulders aboue many others*: For

w 2 Sam. 18. 3

x Luke 23. 28.

y 1 Sam. 10. 23

1. The *Lord* enriched him with much knowledge, according to the propheſie he was filled with this, as the Sea with [z] *waters*, his Lampe was full of this oyle; he was as our *Saviour* said of the *Baptist*, *a bright and shining* [a] *light*, the *Lord* gaue him the tongue of the *learned to minister a word in* [b] *due season*. 2. The *Lord* repleniſhed him with such a rare dexterity, singular wisedome, to discerne, advise, and giue counsell fit for every estate and undertaking: of whom I may say in this behalfe, as *Pharaoh* of [c] *Ioseph*, *can we find such a man as this was, a man in whom the spirit of God was*; surely there are few so discreet and wise as he was. 3. He was diligent and laborious in his calling, a good Steward, ever breaking the bread of life amongst you, a loving Nurse alwayes drawing forth his breasts unto you; he was not a cloud without raine, a well without water, he did not hide his talent in a napkin, he did not put his light under a bushell; but as the Sun doth often

z Isa. 11. 6.

a John 5. 35.

b Isa. 50. 4.

c Gen. 40. 38. 39.

often visit the earth, so did he this place: as *Paul* said of the *Macedonians* in regard of their contribution to the Saints, *to* [d] *their power, and beyond their power they were willing*: so this man in his calling was willing to his power, and as some conjecture, beyond his power in regard of his bodily infirmities. 4. He was not onely diligent in his calling, but also profitable in his teaching, it was not [e] *chaffe*, but good *wheat* which he sowed amongst you, not the sand of humane devises, but the firme and sure rocke of *Gods* word, did he lay as a foundation for you thereon to build; he [illegible]ought not with humane eloquence, vaine flashes, idle quirks, phantasticall conceits, and [f] *inticing words of mans wisedome* to please men, but his labour was to speake and preach *in the demonstration of the Spirit, and of power; that your faith might not stand in the wisedome of men but in the power of God*: and this indeede is not the least part both of the *wisedome and fidelity* required of *Gods* messengers to stoope to the capacitie of the people, to present the counsell of *God* plainly to their vnderstanding. *bonorum ingeniorum est insignis indoles* (saith *Augustine*) *in verbis verum amare, non verba: quid enim prodest clauis aurea si aperire quod volumus non potest, aut quid obest lignea, si hoc potest, quando nihil aliud quærimus nisi vt pateat quod clausum est.* This is a singular property of wisedome in words to loue the truth, and not the words, what doth a golden key profit if it cannot open what we would haue vnshut, what doth a woden key hurt or hinder, if it can open, when as we desire no more but that which is shut may be opened, that which is hidden may be vnfolded: he is surely in *Gods* schoole the best scholler, in *Gods* Church the most eminent and worthy teacher, that doth with most clearenesse, plainenesse, power, fulnesse and evidence of the spirit open and apply *Gods* counsels to the consciences of the hearers. 5. He was also in his discourse very holy, heavenly, and profitable, a seeds-man alwayes sowing, a light alwayes shining, very constant in doing good by his communication. 6. He was in the order of his conversation very sincere and upright, so far as ever I observed, and I am perswaded it was the joy and [g] rejoycing of his heart,

[d] 2 Cor. 8. 3.

[e] Ier. 23. 28.

[f] 1 Cor. 2. 4, 5

[g] 2 Cor. 1. 12.

heart, that he had his converſation in ſincerity and uprightneſſe, and not in fleſhly wiſedome. 7. He was very friendly to *Gods* people, with them he delighted to converſe, *Gods* image, true goodneſſe in them, was a load-ſtone very powerfull to moue and draw his affection. 8. He was open-handed to ſuch as needed, ready out of his fulneſſe to powre plentifully into ſuch veſſels as he found empty. 9. By his converſatiō he gaue a good example, he did not build with one hand and pull downe with the other, but his doctrine and his converſation were at a ſweet agreement, like *Ruth* & *Naomi* they went hand in hand together. 10. He was not one in publike, another in private, but every where the ſame; as they ſaid of *Valerians* Court, ſo may we ſay of his houſe, it was a Church of *God* in regard of the holy orders orderly there obſerved, and religious duties there performed. Now therefore walke yee in that light which he hath cauſed to ſhine unto you, bring forth the fruit of that ſeed which he hath ſown among you, and build upon that ſacred and ſaving truth which he hath propoſed and ſet before you. And now laſtly;

3 If the death, departure, and loſſe of *Gods* faithfull Miniſters be ſo deeply to be bewailed, if our eſtate without them be ſo wretched, ſo uncomfortable; then you muſt ſhew your ſelues very careful in repairing the loſſe which you haue now ſuſtained, do not ye ſay as *Galienus* the Emperor when he had loſt *Ægypt*, *cannot we be without the flax and hemp of Ægypt*; and when he had alſo loſt *France*, two great and mighty Countries, *cannot the Land* (ſaid he) *ſtand ſine ſagis trabeatis, without theſe ſouldiers caſſockes which* France *doth ſend us. Beloved*, I beſeech you doe not ſo ſay of the departure of *Gods* Miniſters, do not ſlight the loſſe of them, as if it were but the loſſe of a little flaxe, hempe, or a few ſouldiers coates; but looke upon it I intreat you, and conſider it, and be affected with it, as with one of the greateſt loſſes could ever be ſuſtained, and accordingly declare and ſhew your wiſedoms, circumſpection, care, diligence, faithfulneſſe, and conſcionableneſſe for an able ſupply. And for your better direction in this behalfe, let it be your care;

1. To

1. To goe to *God*, and by prayer and fasting seeke his counsell and assistance, as the people in the dayes of *Ezra* by [h] *prayer* and *fasting* sought of *God* a way for them and their little ones; so doe you now by prayer and fasting seeke of *God* an able and faithfull Minister, to guide both you and your little ones in the way that tendeth to peace and everlasting happinesse. As the people after the death of [i] *Iosuah, went to God and asked him, who should goe up for them to fight against the Canaanites*, so must you now after the death of your spirituall Leader, goe to *God*, & aske of him who shall goe up for you to fight for you in this warre against sinne and Satan: this is not more holinesse then is requisite, for thus the Disciples sought to *God* by [k] *prayer* and *fasting*, to direct them in the choice of a successour in the roome of him that fell.

[h] Ezra 8. 21.
[i] Iud. 1. 1.
[k] Act 1. 24.

2. Seeke not too much to please your selues, be not too indulgent to your owne affections, but let your speciall ayme be at the glory of *God*, and the generall and saving good of the people of this place: let that man which in all probability, and upon good evidence will be most zealous for *Gods* glory, and doe best service to the people of this place, be without any by or finister respect the man of your choise. This doe, or else for any thing I know *God* may require the bloud of this people at your hands.

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3. Be carefull that the man whom you choose be *a man after Gods own* [l] *heart*, a holy man, a man able to feed you with knowledge and understanding, a man experienced in the worke of *Gods word* upon his owne soule: for as *Christ was made like unto us in all* [m] *things sinne excepted, that he might haue compassion on us in all our estates and conditions*; so it is requisite the Minister of *God* should be made like the people in all things, I meane in being sensible of the burthen of sinne, of the trouble of an afflicted conscience, of the buffetings of Satan, of the work of *Gods word* and spirit upon his owne heart: and then shall he be fit to compassionate, comfort, teach the people, and know how to *minister a word in due season*.

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[l] Ier. 3. 15.
[m] Heb. 4. 15.

4. Remember that of the *Lord* to *Samuell*, [n] *iudge not after the outward appearance*; and take this for a sure rule, that GOD doth not alwayes doe the greatest workes by men of greatest earthly

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[n] 1 Sam. 16. 7.

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1. To goe to *God*, and by prayer and faſting ſeeke his counſell and aſſiſtance, as the people in the dayes of *Ezra* by [h] *prayer* and *faſting* ſought of *God* a way for them and their little ones; ſo doe you now by prayer and faſting ſeeke of *God* an able and faithfull Miniſter, to guide both you and your little ones in the way that tendeth to peace and everlaſting happineſſe. As the people after the death of [i] *Ioſhua, went to God and aſked him, Who ſhould goe up for them to fight againſt the Canaanites*, ſo muſt you now after the death of your ſpirituall Leader, goe to *God*, & aske of him who ſhall goe up for you to fight for you in this warre againſt ſinne and Satan: this is not more holineſſe then is requiſite, for thus the Diſciples ſought to *God* by [k] *prayer* and *faſting*, to direct them in the choice of a ſucceſſour in the roome of him that fell.

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2. Seeke not too much to pleaſe your ſelues, be not too indulgent to your owne affections, but let your ſpeciall ayme be at the glory of *God*, and the generall and ſaving good of the people of this place: let that man which in all probability, and upon good evidence will be moſt zealous for *Gods* glory, and doe beſt ſervice to the people of this place, be without any by or finiſter reſpect the man of your choiſe. This doe, or elſe for any thing I know *God* may require the bloud of this people at your hands.

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3

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earthly abilities: the *Lord* over-turned the *Midianitish* hoast
o Iudg.7.13. by a o *barley cake*, by p *Gideon whose family was poore in* Manasseh
p Iudg.6.15. *and that was the least in his fathers house*: the *Lord* caused the q *wa-*
q Exod.17.6. *ters* to come forth out of the *rocke*, by no other, no worthier in-
strument, then the stroake of a *rod*. It was not in *Sauls* armour,
r 1 Sam.17.54 but with a r *sling* and a *stone* that *God* enabled *David* to over-
throw *Goliah*, and deliver *Israell*. They were Trumpets nei-
s Ios.6.20. ther of gold nor silver, but s *rams hornes*, contemptible things
in the eyes of men, which *God* caused the Priests to sound, and
at whose sounding the walles of *Iericho* fell. And the *Psalmist*
t Psal.8.2. telleth us, that *God hath ordained strength out of the* t *mouthes of*
babes and sucklings: and the *Apostle* layeth it downe as a gene-
u 1 Cor.1.25. rall and constant rule, *the* u *foolishnesse of God is wiser then men,*
26. and *the weakenesse of God is stronger then men*: for yee see your
calling brethren, how that not many wise men after the flesh,
not many mighty, not many noble men are called, but *God hath*
27. *chosen the foolish things of the world to confound the wise*: and *God*
hath chosen the weake things of the world, to confound the things
which are mighty; *and base things of the world, and things which*
28. *are despised hath God chosen; yea and things which are not, to bring*
to nought things which are: and he rendreth the reason of the
29. *Lords* so doing, that *no flesh should glory in his presence*: Thinke
on these things, and *be not wise in your owne eyes*; this haue I spo-
ken not as under-valuing abilities humane, but as advising that
you fasten not your eyes too much upon them, least they proue
a sandy foundation. And as for him that shall succeed your now
deceased Pastor, my prayer is, that as the spirit of *Eliah* was
doubled upon *Elisha*, so the spirit of this man may be doubled
on him that shall in this place succeed him, that he may proue
to you as a bright and a shining starre to lead you, as the starre
led the wise men to *Christ Iesus*; and as the fiery pillar conduc-
ted *Israell* from *Ægypt* to *Canaan*, so may he lead you from
the *Ægypt* of sinne, and bondage of Satan, to the heavenly *Ca-*
naan, that place of glory, rest, peace, and all fulnesse, which *God*
hath provided for his children in the holy and highest hea-
vens.

Laus Deo soli.

FINIS.